HARIBHADRA'S YOGA WORKS AND PSYCHOSYNTHESIS

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PREFACE

The L. D. Institute of Indology has great pleasure in publishing the book entitled *Haribhadra's works and Psychosynthesis* containing the three lectures delivered by Dr. S. M. Desai in 1973. First two lectures have already been published in our Research journal Sambodhi Volumes VIII-IX.

Āc. Haribhadra (c 750 A. D.) was a profound and prolific writer. His contribution to Yoga is remarkable. He was well acquainted with different systems of Yoga, viz. Jaina, Bauddha and Vedic. Hence his treatment of Yoga is comprehensive. He was free from theological secterianism to a rather extraordinary extent. In *Yogadṛṣṭisamuccaya* he attempted a synthesis of various Yaga systems.

Dr. S. M. Desai presents in this work a study of Haribhadra's Yoga works. He has utilized not only the original Sanskrit works but also the systematic expositions of modern scholars. He has tried to be as lucid as possible. He deserves our thanks for the same.

We hope that this work would be useful for a comparative study of Yoga as understood in the different schools of India.

L. D. Institute of Indology
Ahmedabad 380 009
25-3-83

Nagin J Shah
Acting Director

INTRODUCTION

I thank the trustees and the director of the L. D. Bharatiya Sanskriti Vidyamandir to give me an opportunity to have a dip into the great ocean of Yoga. It was a treat to study Haribhadra and his Yoga works. The study has proved to be so engrossing that it provided an opportunity to fly into the psychic sky and into the heaven of consciousness. Yoga is an ever-new subject and it has the potent capacity to evolve because it is integral by nature. It can be said without exaggeration that yoga can provide the needs of the times. The presentday world needs unification of all knowledge because it is too much ridden with the abounding informations of a variety of specializations. Humanity today needs integrated human character. Both these needs can well be provided by yoga and its techniques.

I have tried to divide the subject into three aspects (1) Haribhadra, Jainism and Yoga (2) Haribhadrācārya's Sythesis of Yoga and (3) A model for Yogic psychosynthesis today. These are the subjects of three lectures on the general topic of "Haribhadrācārya's yoga works and Psychosynthesis." In the first lecture, I have tried to delineate how Haribhadra approached the subject of Yoga, how he tried to synthesise the various systems of Yoga by tracing their origins, and how and by what methods he achieved a grand synthesis of Yoga along with a short review of his first two Yoga works. In the second lecture, I took up his two main works, viz. Yogabindu and Yogadṛṣṭisamuccaya and tried to deal with the various topics and Yoga-concepts showing how they lead to psychosynthesis pointing out Haribhadra's art of synthesis. In the third lecture, I have ventured to present a model of psychosynthesis based on Yoga and tried to synthesise the ancient concepts of psychology and psychosynthesis without going into the technicalities as far as possible but certain useful references to modern psychological concepts has to be given. I have used conventional yoga-terms and kept them as they are, explaining and interpreting their meanings wherever necessary. In this way, I have tried to view and review the whole arena of Yoga, keeping Haribhadra's Yoga-works in the centre Yoga is such a vast subject that each important topic would need a volume for its exposition. The experiential methods of Yoga require to be more emphasized because that alone can open up its great treasures. References are given at the end of each lecture.

Lastly, I thank again the then director, Shri Dalsukhbhai Malvania for giving me such an opportunity of Yogic exposition.

I express my thanks to the librarian of this Institute, the librarian of the Gujarat University and the director and the librarian of B. J. Institute of Research and Learning for providing me an easy approach to their libraries,

Maroli
12-3-83.

S. M. Desai.

CONTENTS

HARIBHADRA, JAINISM AND YOGA

A young erudite Pandit was passing by a Jain Mandir in Citrakut. Suddenly, he heard an uproar that a mad elephant was fast approaching. There was no way to run away except to enter the Jain Mandir nearby. He at once remembered the well-known proverb that no Hindu should enter a Jain temple even if beaten by a wild elephant ! The Pandit smiled for a while and at once entered the Jain temple and saved himself. On entering the temple he saw idols of Jain Tīrthaṅkars and he cut jokes and made ironical remarks about them. Probably he could not reconcile the worship of Tīrthaṅkars with the Jain concept of Godlessness. What he could not grasp then, he was to understand soon by an irony of fate. Next day when he was passing by the same Jain temple at night he heard an old Yākini reciting a Gāthā. The tone and melody of the recital was so clear that the Pandit at once stopped outside the temple or upāśraya and heard the Gāthā to the end. He could not grasp the full meaning of the prayer. He at once entered the temple and going before the old Yākini fell before her feet and requested her to explain the meaning of the Gāthā she had just recited.

"Who are you, my son," inquired the Yākini. "I am a priest of the King Jitāri. I have vowed that I should become the pupil of him or her whose sayings I do not understand. I do not understand fully the Gāthā you just recited. To fulfil my vow kindly accept me as your disciple."

The Yākini was surprised to see a royal priest requesting her to become his Guru. She was a wise and experiencd aspirant in spiritual life. She responded very amicably and addressed the Pandit thus : "I can accept you as my son but I cannot make you my disciple."

And thus Pandit Haribhadra made Yākini Mahattarā his religious mother in the last phase of the eighth century, more than a thousand years ago. Thus his adventure in conciousness began and his spiritual romance started.

Yākini Mahattarā soon took him to Jinbhattasuri, a well-known Jain Guru then. The Jain Guru made it quite clear to the Pandit that he could accept him as his disciple only if he embraced Jainism. The Pandit who laughed at the Jain idols a few days back, readily turned himself into a

Jain and soon became the chief disciple of his Jain Guru by dint of his erudition.

Though Haribhadra's life-story is very scantily recorded, this dramatic incidence tells precisely about the core of the great Pandit. Though his parentage is not much known and his early life is under a mist, his real personality is well revealed in this sudden and thoughtful change in his life. The fact that he was a royal priest makes out the fact that he was a very learned Pandit of his times and could reach upto a covetable position of a royal priest. His ironical approach to the seeming inconsistency in Jain idol-worship expresses pride of his high learning. But his inborn humanity is well revealed in his vow of becoming a pupil of the man whose sayings he could not well grasp. It also expresses his thirst for knowledge and aspiration to rise higher in the field of erudition. His joining Jainism without a murmer and learning Jain scriptures draws out his innate catholicity of mind. Haribhadra was so proficient in all scriptural knowledge, that in no time he becomes an Ācārya himself. He had his own disciples and through teaching them he wrote a number of books on philosophy, religion, ethics and other allied subjects. He soon saw the similarity of the core of all philosophies and all religions. His integral approach to all knowledge and even to life itself, naturally grew out of his life and experiences. Integrating vision was already there along with his synthesising mind but it became more and more clear as he advanced in age. Though Pandit Haribhadra had become a real Ācārya Haribhadra he had to undergo one more shock in his life. His changeover to Jainism was a self-willed sudden change and it was a matter of great joy to him though it must have shocked the Hindus of his times and especially the Brahmin caste. But the very tragic event of the assasination of his two dear pupils by some Buddhists proved to be a great shock to him. As he was a devoted son to Yākini Mahattarā and a faithful disciple to his Jain Guru, equally he was a loving master to his pupils. On hearing the killings of his dear pupils, he decided to fast unto death. On very hard and persistent persuation from his near ones and colleagues, he gave up the idea and decided to spend the rest of his life in writing books on philosophy, religion and especially on Yoga considering such of his creations a substitution of his departed pupils. This shocking event and equally sublimating decision turned Ācārya Haribhadra into Yogi Haribhadrācārya. Pandit Sukhlalji has rightly called him Ācārya Haribhadra and he gave him a fitting epithet of a Samadarśī. I would like to call him Yogi Haribhadrācāarya. Yogitva includes samadarśitva and is much more than that. Haribhadra's Yogitva is very well revealed in the event

of sublimating his deep feelings for his pupils. His constant aspiration for knowledge, his deep love of learning and teaching, his insight for truth into practice at once, his catholocity of mind and his integral approach to life and knowledge seem to reach its zenith in the sublimation of his deep emotional feelings for his pupils and in his decision to devote the rest of his life in creative intellectual activities in the form of writing books. The narrowness of Buddhists could kill his pupils but it at the same time kindled spiritual fire in the heart of Haribhadrācārya. The narrowness of sects all around inspired Haribhadra to soar on to great heights and find out a way to cure the deep rooted disease of secterianism. He found the cure in his integral vision and synthesizing approach to all knowledge and to all life. Naturally this vision of integration led him to Yoga. He studied Yoga works in Hinduism, Jainism and Buddhism. This study confirmed his integral approach and enlarged his synthesising mind. It gave him such a clear vision for integration that he tried to integrate different Yoga Systems. Yoga means many things to many people but all Yoga is for integration of mind and personality and this is a universally accepted fact. But the mind of the commonality sees and creates differences where there are none and adopts secterian approach even in the field of Yoga which is basically an integrating force. So the task for Haribhadrācārya was not easy but he by his adamant will, fearless action and prolific creativity successfully attempted to synthsize all Yoga in his own style. This could bring forth four of his works on Yoga. His works on Yoga made it quite clear that he was essentially a Yogi. His very life, his conduct and his creation reveal amply his Yogic integrality and equanimity along with continuous sublimation of the forces of his psyche.

Integrated Personality

The two dramatic and transforming great incidents in Haribhadra's life well express the fast process of integration of his personality. This process of integration was at the zenith in the creation of his Yoga works.

It is worthwhile here to have a clear concept of the two terms (1) integration and (2) personality as they are to be repeated many a time in these lectures. Moreover these terms have varied meanings and are sometimes differently interpreted by different people in various contexts.

The term integration in Psychology generally means "The process by which organic, psychological or social material is combined and organized into a complex whole at a higher level."[1] Integration is not mere combination of the component elements but it is a live process and organizes

the parts into a whole which is more than the sum of all the parts. The synthesis is another word for integration and it too means creation of a new entity out of its components. This is to say that integration or synthesis covers four broad concepts and they are (1) comprehensiveness (2) Unity (3) Harmony and (4) Uniqueness. The resultunt organized entity in the process of integration is a compound of its components on a higher level. This is specially true in psychological integration. Such a organized higher level entity is naturally comprehensive and must reveal a far wider scope of inclusiveness. It expresses unity too. It must have the quality of harmony and must be unique as well. These are the unfailing signs of integration.

As applied to Haribhadra's life, all these qualities and signs of integration are well revealed in his life. In his radically changing life and tragic incident, it can be well seen that there was comprehensiveness in all spheres of his life. There was unity of purpose, unity of means and unity of ideas and practice. Harmony is well apparant in his life, thoughts as well as his works. Uniqueness of his integrated personality needs no elaboration as the genius of Haribhadra is unparalled not only in the field of knowledge but in the historical perspective as a whole in Yogic evolutionary revolutionaries. His was a life-actualization and self-realization. His unquenchable thirst for knowledge and his intensive aspiration for salvation or deliverance from births and deaths were two prime inner forces which were responsible for his quick self-actualization. Self actualization too is a modern term specially coined by Maslow of America. It depicts the actual process of integration of all psychic forces and eventually the synthesis of mental faculties and functions. Haribhadra's self-actualization is seen reflected in his philosophical works and especially his Yoga-works as these works completely reflect his integrated psyche.

The concept of personality is naturally related to psychic components of man's being and becoming and his mental faculties and functions. "It would appear in the main to comprise of natural and acquired impulses and habits, interests and complexes, the sentiments and ideals, the opinions and beliefs as manifested in his relations with his social milieu."[2] These components are the raw elements for personality formation. The more integrated the formation, the more integrated is the personality. Personality needs integration for growth and evolution. Integration is the basic need of the personality-growth. When there is a comprehensive and dynamic growth and expanse in the personality-formation, the process of integration is rapid. Such a growth is deemed to be satisfactory and this signifies that personality is inevitably and intensly related to the synthesis of psychic components of a growing man. Haribhadra's life

is a pre-eminent illustration of rapid personality-growth due to his inner and outer integrated approach to life. The germ of rapid personality-growth seems to lie in his keen desire to acquire new knowledge and his vow to accept him as his Guru, who taught him new things. There is a ring of honest search of discovery of new knowledge in his seeming proud vow and it provides the primal force for rapid and integral personality growth.

His Life and Times

Very scanty recorded facts are available about Haribhadra's life. It is generally agreed that his life-span was from 757 to 827 A.D. as established by Muni Jinavijayji. His mother's name was Gaṅgābāi and his father was Śaṅkarabhaṭṭa. He was a Brahmin by caste, was a native of Chitod or a place nearby. He was fond of learning and became a priest to the king of Chitod. There the incident of the sudden change of faith occurred as he could not understand Cakkiduga' gāthā recited by the Yākini. The meaning of the Gāthā was explained to him by Jinadattasūriji.[3] After becoming a Jain he seems to have passed his life in Rajputana and Gujarat. The changeover was not merely a change of faith but was as it were, a new birth to him. It was a spiritual rebirth and that gave a new direction to his life and thought. He was transformed totally but he retained all that was best in him and his previous thoughts and beliefs. The new impact of Jainism made him more prone to devote all his time to philosophic and religious pursuits.

The political, social and religious background of his times was not at all conducive to wider outlook or integration. But as it happens often in history it is at such times alone that forces of integration come out. It was about this time that the great Śaṅkarācārya walked over the length and breadth of India with his universal message of unity and integration. He established his principles of unity and integration on Vedic background and Upaniṣadic basis. But the basic unity and integration of principal religions of India and almost all philosophies in India was yet to be established and preached. It was Haribhadra who was the pioneer to do such an unique task. It was he who at the time first tried to have an integrated view of all prime religions and who successfully synthesized the basic principles and view-points of the main Indian philosophies. Haribhadra may not have been as well known as the great Śaṅkara, but he has rendered unique service to Indian Yogic and philosophical thought. He could do such a universal task only because he like Śaṅkara had an integrated personality and had digested the basic principles of all religions and had seen the universal truth underlying them all. He had an universal

outlook as he must have realized that immortality lies in universality and death in narrowness. (*Yo vai bhūmā tadamṛtaṁ yadalpaṁ tanmartyam*). His mental and spiritual vision of the universal truth underlying all religions and philosophies made him see at once the narrowness of secterianism. He could not tolerate any narrowness and to get rid of it, he worked all his life. He preached universal outlook, he wrote for integration and he worked for the same all his life. That was his mission and he completed it by all the forces at his command.

Impress of Jainism

Apart from the dramatic incidence and changover to Jainism, there are sound causes which must have attracted Haribhadra to Jainism. Even if he had studied Jainism in details only after becoming a Jain he seemed to have found a congenial atmosphere in Jainism even before. He must have found certain basic concepts in Jainism very attractive as they must have been to him after his heart's liking The formost among them might have been the Jain theory of Syādvāda. This theory is one of the grandest and perhaps the greatest contribution of Jainism to philosophical thoughts and theories all around the world. Shri Kapadia succintly explains it thus, "The word Anekāntavāda can be split up into four parts 'an', 'eka', 'anta', and 'vada'. These respectively mean 'not', 'one', 'a side' or 'an end' and a statement or exposition. Thus Anekāntavāda stands for a many-sided exposition."[4] Syādvāda is known as Anekāntavāda too and similar other names too. But these two terms are more explanatory of this theory of Jainism. It expounds the theory of relativity in philosophical thoughts and emphasises the relative truthfulness of all philosophical theories even though each theory may propound the ultimate truth from its own view-point. In short, it narrates philosophical relativity and teaches tolerance, patience and understanding all theories and thoughts. This is the fundamental necessity for development of all thought and so Syādvāda opens up a wide scope for philosophical theorization. "The sphere of Anekāntavāda is unlimited For, not only epistemological discussion but even metaphysical question and an ethical one too, come within its domain."[5] Haribhadra's yearning for knowledge and truth must have found a fountainhead of inspiration in this great theory of Jainism and should have found solace in it in the face of rampant secterianism of his times. The beauty of Haribhadra's character lies in the fact that even though much benefitted by Jainism he refused to be tied down to Jainism alone and accept all that was there in Jainism. He was the true and sincere searcher after truth and unreservedly accepted truth from whatever source he found it and rejected unhesitatingly all that he deemed to be fallacious. He made no exception in this and spared not even Jainism, the religion

of his willing acceptance. "He is wellknown for his erudition and impartial attitude, both in Jain and non-Jain circles."[6] His impartiality, his catholicity, his aptitude for integration seems to have got a great impetus by the theory of Syādvāda and the great and profound impress of Jainism can well be seen in his capacity for synthesis, his religious tolerance and broad philosophical insight.

Though almost all Indian religions and philophical systems have expounded the theory of karma and the concept of salvation (*mokṣa*) in one way or the other, they are much more emphsized and explained in Jainism. Haribhadra might have found more insight in these theories after studying Jainism in details and his heart might have found satisfaction therefrom. These seems to be likely as he keeps the pseudonym after this very ideal of salvation. Both these concepts are interrelated because there can be no salvation without detached karma. Salvation is the culmination of right karma and detached conduct in all spheres of life for all sorts of people. Here too Jain impress can well be read and that can be seen all-throughout his works.

Last and not the least, an impress can be seen in his free thinking, *austre behaviour and his sole devotion to preaching and writing.* It was a common practice among Jain *sūris* to devote their lives in such pursuits as their sole life-work, Haribhadra might have found a happy release in such a life-work. That made him free to devote all his time and energy to the single goal of his own deliverance and to help the aspirants in the same goal. This impress of Jainism on Haribhadra is total spontaneous and clear to the mark.

His Works

Like any other genius, Haribhadra can well be known by his works. It is worthwhile here to have a glance at his works. His works mainly consist of (I) religious stories (II) philosophical treatises and discourses (III) exhortations on right conduct and behaviour and (IV) his works on Yoga. According to Sri Kapadia 41 works are definitely ascribed to Haribhadra. These include his best works like Śāstravārtāsamuccaya, Ṣaḍdarśanasamuccaya, Anekāntajayapatākā, Yogabindu, Yogadṛṣṭi-samuccaya and others. According to Punyavijayaji six other works like Yogaśataka and others are also of Haribhadra's creation. But 25 other works like Saṃgrahaṇivṛtti and others are of doubtful origin.[7] His works are both in Sanskrit and Prakrit, in poetry as well as in prose. He has his own facile style of writing in easy and flowing language. He is clear in his exposition and is rarely abstruse. He was the first to write expositions on Jaina canons in Sanskrit. He was a pioneer too in

writing treatise on six systems of philosophy. Similarly it was Haribhadra who was the first initiator of comparative synthetic exoposition of philosophy, yoga and right conduct.[8] He seems to be a master of pen and speech and that can be seen from his varied works. Four features of this outstanding personality are : (1) as a perceptor and *kathākāra* (2) as a thinker philosopher (3) as an renovator of right religious behaviour and (4) as a integrator of yoga systems and a creator of yogic psychosynthesis. To know this genius in more details from his works and that is the only recourse we have, it is worthwhile to have a general review of all these features in its seqence

Kathākāra Haribhadra

It was a common tradition not only in Jainism but among orthodox Hindus and Buddhist to write and tell meaningful stories for the common people. Exhortation interlinked with effective stories leave great impress on the audience and this truth was well realized by ancient writers. The predecessors of Haribhadra used the same method and Haribhadra treaded the same path.

This aspect of a Kathākāra of Haribhadra's life made it possible for him to come into contact with society and still to live aloof from it.

The Philosopher

Haribhadra has made a high mark as a balanced philosopher. Pandit Sukhlalji has rightly described him as 'Samadarśī Haribhadra.' He has risen far above secterianism as a philosopher. He was not merely a philosopher who wrote on Jain scriptures alone but who wrote balanced treatises on ancient scriptures of all the main traditions with equanimity. He acted what he thought and in this sense he was a true Ācarya.

His graded growth as a philosopher can well be deducted from his works on philosophy. His fisrt attempt at philosophical writings was to write commentaries on Jain Āgamas like Āvaśyaka etc. in the same olden vein. He wrote these traditional treatises in Sanskrit and that was the only novelty about these works. But when he began to write on philosophical topics independently after deep thought, his unique power of philosophising began to shine forth. Such of his philosophic writings can be divided into three categories : (1) books like Anekāntajayapatākā (2) books similar to Śāstravārtāsumuccaya and (3) books on the subject like ṣaḍdarśanasumuccaya[9]

All these three categories of his philosophic works mark a speedy development and widenings of his vision. In Anekāntajayapatākā, he

defies and tries to break the very grounds of all Ekantavāda. Ekāntavāda is a sort of reductionism in modern psychological parlance and Haribhadra cannot have any truck with limited psychological view points. After breaking their arguments, he established the theory of Anekāntavāda with all the force of unassailable arguments. He used some harshwords like *Śaṭhokti* for arguments of the opposite parties. There is nothing ackward in using such words for opponents as it was the general practice then and such is the practice even now among the philosophers and theoriticians. But for Haribhadra it was a passing prarctice as it could not suit his integral approach which developed rapidly. In this book, he seems to be in a mood to conquer the opponents but soon this attitude of conquest passes away and he began to view other view-points with an eye of equanimity. In Śāstravārtāsamuccaya the subject is the same but Haribhadra's approach was much changed. Therein he has made a balanced exposition of Vedic and Buddhist view-points. Such a rapid change and that too on the same subject is a characteristic of Haribhadra's life and is well reflected in these works.[10] No Jain nor non-Jain commentator has given such generous treatment to other's view-points. Haribhadra in addition has tried to synthsize other-points. Buddhist learned commentators like Dharmakīrti and Śāntarakṣita have critisized Vedic and other views but they have not even tried to give a synthesis of their view-points. Haribhadra tried to see the view-points of other Vādas from their point of view and with detachment and with sympathy at the same time and naturally he could do justice to them. In this wise, he tried to synthesize and accomodate the concept of the relation of Prakṛti with Puruṣa of Sānkhya in Jainism. Similarly he has tried to explain God as creator in Vedic tradition with non-creator God in Jain tradition. He sees no fault in seeing God as creator for the sake of devotion.[11]

In this way, Haribhadra's insight and capacity to integrate different systems of philosophy increased at each stage of widening vision. By such a deep insight he could harmonise other systems with the truth he saw and realized without any conflict This is an art and this art of synthesis was within his grip when he wrote Ṣaḍdarśansamuccaya. In this work he has made exposition on almost all systems of Indian philosophy. Such attempts were made before him and after him by Jain and non-Jain philosophers but they only did so to strenthen their own respective systems. Siddhasena Divākara has made a beginning in right direction of comparative and integrative harmonization but Haribhadra could develop it to a great extent successfully. He had included therein even the Cārvakian materialistic philosophy. The key to such an effective integration lies in the threefold attitude to the subject : (1) He has enlarged the meaning of

Syādvāda in its practical application to interprete other systems of philosophy. (2) He saw through the similarity of the fundamental words like Pratītivāda, Nonduality, Vijñāna etc., and interpreted them in a right manner. (3) He enlarged the meanings of technical words and adopted them to suit the truth he wanted to drive at.[12] The reason of Haribhadra's vast success in such a vast and concrete synthesis lies in the fact that he could imbibe and digest both Brahmanic and Jain philosophical thoughts in his life. Both the traditions intermingled in such a way that they became one, as it were and took a natural integrative form. He could well make a balanced interpretation of even the Buddhist thought as well : He has said that even the Buddha has made no tall claims for himself and made himself known only as Dharmajña (धर्मज्ञ).[13] His developed personality and his five prominent qualities of high character are mainly responsible for his successful philosophical integration. These five virtues are his (1) equanimity (2) sympathetic and truth-searching comparision (3) respect for others and especially for the opponents (4) readiness to renovate his own philosophy and his own views and lastly (5) the art to minimise the difference by grasping the truth and reaching the core of the words. These pre-eminent characteristics of Haribhadra's synthesis opened up new directions for the creation of unity in the philosophic world.[14] These characteristic qualities are the inevitable basic necessity for synthesis in all works of life and in every field of knowledge at any stage in human history and more so at present.

Renovator of Behaviour

But one has to tarry a while before understanding Haribhadra's Yogic insight. Though he was personally after higher and spiritual goals, he was not less concerned with social and religious welfare. In seeking the highest, he was equally attentive to the immediate social surroundings. Naturally therefore his attention was drawn to the behaviour of the Jain monks and Jain society at large He knew quite well the limitations of the behaviour of the common man in the society. No one can expect the purity of high conduct from a layman There is bound to be a difference in the standard of conduct between a Sādhaka and an ordinary man. On the subject of right conduct Haribhadra has his original contribution. His works on this subject can be classified in three categories In the first category are included works like Viṁśikās, Pañcavastu, Pañcāśaka etc. They are written in accordance with Jaina tradition wherein are given the duties of householders as well as the rules of conduct of the Jain Yatis.

Yoga-heritage and Traditions

To know and understand Haribhadra's Yoga-works, to see the Yogic aspect of his life and to gauge his contribution to the field of Yoga, it is

necessary to glance through the Yoga-heritage and the main traditions therein. In India, philosophy and Yoga have not developed indipendently of each other because they are never seperate entities.[17] Generally every system of philosophy has a corresponding Yoga technique for the practical application of its doctrines. In India philosophy was never an armchair speculation. It provides conceptual and doctrinal ideal which can be well-realized in life. Naturally a system for such practical realization ensues from it and that pragmatic system and technique is Yoga. As in the present day scientific world technology is related to science, so was Yoga related to philosophy in ancient India. In order to find out the roots of Yoga traditions, one has to search back in ancient Indian history According to Pandit Sukhalalji, Astric and Dravid people have contributed to a great extent in the formation of Yogic concepts. The yoga-styled naked monuments in Mohanjodero are a pointer to this fact. The worship of Rudra and Mahādeva in the area are suggestive of the same possibility. It is a great probability that the origin of Yoga concepts might have been in the ancient Sindh civilization.[18] The spread and expansion of these concepts seems to be two or three as seen in the ancient Indian History and they began to take shape in Magadha in eastern India, in northern Bihar and Kashikaushal and in the Western India and it spread in Taxashila and to Kurupanchal in central India. From thence yoga spread all over India. In Gujarat such yoga-centres were in Girnar, Valabhipur, Vadnagar, Bhinnamal and other places. Yoga systems in Jainism and Buddhism also thrived around these centres side by side. Yoga literature is available since 800 B.C.[19] In the absenc of complete data it is no use finding which system of of Yoga is older. It may be Jain or Vedic but it is not a matter of importance as the contents of Yoga do not change in finding out the detailed history of the origin of yoga system. In ancient times there were found three types of Yogis: (1) Avadhūta (2) Tāpasa and (3) Tapasvī. Avadhūta type belong to ancient Mahādeva and Datta traditions. In Jainism too Avadhūta Yogis were found in one form or the other and that too only in ancient times In the middle ages Kabir and Jain Ānandaghana used this term 'Avadhu' often and that is due to the ancient impress. The word became pregnant with new meanings as it came down in history.[20]

There are three main Yoga-traditions in India: (1) Vedic (2) Jain and Buddhist The first Vedic tradition can be subdivided into (i) Sāṅkhya (ii) Nyāya-Vaiśeṣika. The originator of the Vedic tradition is Hiraṇyagarbha and Patañjali is the best exponent of this tradition Yoga-Sūtras of Patanjali is the supreme in the field and it has been so well identified with him that when the word 'Yoga' is spoken it is generally understood to be the yoga of Patañjali. The yoga of Patañjali or Pātañjala-Darśana

as it is called is described by Pandit Sukhalaljia as Avikala Yoga i.e. a complete and supreme Yoga.[31] The originators of Jain system of Yoga are Pārśvanātha and Mahāvira and that of Buddhist Yoga is Buddha himself. These are not independent systems of Yog a but they are intimately related and they have influenced each other a lot. The basic principles and concepts are much similar and can be well explained in each other's terminology. This is so because all these traditions are the creations of the same or similar aspirations. It is an universally accepted fact and experience that one and the same idea occurs to different people at the same time and though expressed in one's own style, basically means the same. So has been the case with Yoga traditions and it is worthwhile to see the unity in their different expositions.

The four basic doctrines acceptable to all these systems of Yoga are : (1) The existence of soul or Jiva or consciousness as an independent entity (2) This soul or conscious entity is pure but is covered by a curtain of ignorance or Kleśas (3) The origin of such ignorance is unknowable, still there is a possibility of removing it by human efforts and lastly (4) self-stabilization of the soul or the consciousness after getting rid of ignorance. No yogic sādhanā is possible without the basic faith in these principles. These principles are acceptable to all the systems of Yoga since their origination in ancient times. Though the four principles are the same, they are termed and named differently in each system in accordance with its terminology. The word is a mere symbol. In Yoga the meaning is of prime importance because it leads the sādhaka to the very meaning of meaning itself The word then loses its significance altogether at the ultimate stage of meditation. It is wise to see the core meaning of words signifying the same basic doctrines in all these systems. In the following table a column is spared for the Nyāya-Vaiśeṣik system even though it is part of Vedic tradition, because it holds its own importance.

	Sāṅkhya	Nyāya-Vaiśeṣika	Bauddha	Jaina
1.	Pure concious-ness named Puruṣa-Inde-pendent exis-tence-Puruṣa	Independent Consciousness named Ātman or Jiva	Citta or Name-Inde-pendent Consciousness	Independent existence of Consciousness named Jiva or Ātman
2.	Avidyā or Ignorance (Asmitā etc. are the out-comes) a cover	Mithyā Jñāna or cover in the form of attach-ment aversion etc., Veil of	Ignorance named Samu-daya cover in the form of eternal thirst	Mithyādar-śan & atta chment & Aversion etc working as

	or Veil	Māyā		Kaṣāya & a cover. The same is Darśana Moha or Āsrav
3	Samyagjñāna or Vivekakhyāti & its eight limbs of Yoga	Samyag Jñāna and Yoga Mārg	Astāṅgika Mārga with eight limbs with samyag driṣṭi etc.	Samyag Darśana Samyag Jñāna Samyag Conduct, Saṃvara
4	Kaivalya and Svarūpa-sthiti	Mukti & Niḥśreyas	Nirvāṇa	Mokṣa

All these columns are quite explicit and one can easily see the same underlying principles behind different words. All the four principles are accepted as basic truths by all the systems Their expositions and sub-doctrines varied and developed in each traditional context and its own terminology. The sub-doctrines and allied yogic concepts too are similar to a great extent. This is because Yoga system as such in any tradition has developed out of experiential data and this must be similar as the mind of men work in the same inner world or on the same higher mental stages. It is a matter of common experience that the more one goes in the search of matter, the more and more and ultimately an innumerable variety he finds. But on the contrary as one goes deeper inside or rises higher in meditation on the levels of consciousness, one finds more and more of similarity and unity and ultimately oneness and oneness alone. This is an experiential and operational truth in the mental and spiritual world and is open and realizable as any other truth Then why is there the difference in the yogic systems ? It is solely due to the different usage of language, in its exposition. Here too the same truth explained above is seen working. Language is an external instrument and naturally it varies from place to place, from people to people and differs even from man to man. The difference is merely apparant, but their unity is fundamental.

It is worthwhile now to explore how and who developed these main systems of Yoga. The Nyāya-Vaiśeṣika tradition is included in the Vedic systems. Patañjali was the best exponent of the Vedic system and perhaps he stands unrivalled even now Buddhaghoṣa very well compiled and synthesized all the yogic concepts and experiences of Buddha from different Piṭakas and gave them a coherent exposition in Visuddhimagga Mahāvīra developed the Jain system of Yoga not only in thought but by making

additions in the very structure of the Jain yoga which came down from Pārśvanātha Umāswāti compiled all these Jain doctrines and yogic concepts in Tattvārtha Sūtra as Saṁvara and its limbs. These are the main and chief works in the systems of Yoga though there are others in each of them.

It is equally interesting to take note of the similarity of the main features of these three traditions of Yoga. In Pātañjalī Darśana, four stages of Samprajñāta Sāmadhi and the fifth and the last stage of Asamprajñāta Samadhi are described. Similar are the stages of Samādhi in Buddhist tradition and they are named as Sotāpatti etc. In the Jain traditional Yoga too, for such stages in the form of Vitarkasavicāra etc., are enumerated. The similarity of concepts are due to their similarity of development in the same cultural background and due to also the common origin in the very ancient times in India·

One more such close resemblance is worthwhile to be mentioned here. The similarity is between certain concepts in Vedic and Jain traditions of Yoga. As has been seen in the tabular columns above, Avidyā in Yoga is described as Mithyādarśana in Jain tradition. The words differ but the content of their meanings is the same. In both these systems both these words are used but in different contexts, but when used to mean the original ignorance they convey the same meaning. So is the case with the other four terms related to Avidyā or Mithyādarśana. They are Asmitā, Rāga, Dveśa and Abhiniveṣa in Vedic language and Māna, Māyā, Krodha and Lobha respectively in the Jain tradition. All these terms have the same general meaning but when used as the outcome of ignorance in Yoga, they convey the same meanings Each expresses the trend of the growth of terminology of each yogic system as each tradition has its own speciality. Though the roots of Yogic concepts are the same each tradition developed its own style, its own terminology and its own exposition. The similarity of core meaning remained the same because the subject itself leads to unification of experience at higher stages of consciousness. Truth is one and the learned describe them in various ways—this ancient saying will be quite appropriate in this context.

The roots of these three Yogic traditions can be found in the very ancient usage of the words like Tapa, Yoga and Śrama and in the very olden concepts of introspection, higher spiritual conduct and a special way of life for attaining the ultimate like the Brahman The words like Tapas, Yoga and Śrama along with Ṣamādhi and Saṁvara are in usage from the very origin of Indian religions and they meant almost the same thing.

Among them the word Tapas seems to be the oldest. The words convey actions in the field of experience and specially the inner experiences of man. Ancient Ṛṣis deemed it necessary to look into their own minds in their search for truth. They must have realised that the ultimate truth is not external as everything external is changing. They needed the ultimate stable truth and they must have felt that such stability is felt in the core of their very being. Man grows from a child to an old age and still he feels himself to be the same person. They began to introspect to find out the unity of personality in man. They could do this only by searching the mind. So, human mind became the field of their research and mind itself was the instrument of such a search. This could be done only by introspection. So introspection became the first and original principle of their research. But they soon must have found that introspection was not an easy job. It could be done only on certain conditions and it required special personal and social conduct. It required austerity and putting limitations to certain enjoyments which deflected the mind. So tapas or yoga concept came into existence. As the practice of introspection and austerity progressed they must have found by experience that merely putting of certain limitations was not very useful; as obstructions of worldly life must have come into their way of searching the ultimate truth. Thence they must have been led to a special way of life for the search of and the union with the ultimate truth in life. So, the original concepts of all yoga are (1) introspection (2) higher conduct and (3) special way of life. These concepts or original and primal doctrines were for an ultimate goal. The goal in Vedic tradition was the union with Brahman and 'Sama' was used for the same purpose in other traditions. The one philosophy developed round the fundamental concept of Brahman and the other philosophies round the concept of 'Sama'. Though the basic concepts remained the same their expressions differred. This is mainly due to the usage of language too. Vedic philosophy found expression mainly in Sanskrit while Jain and Buddhist doctrines and concepts in philosophy and yoga were expressed in Prakrit and Pali languages.

Reverting back to the origin and development of the basic concepts of Yoga it can be said that the Ṛṣis experienced a great difficulty in their application. They must have tried introspection, must have observed rules of higher ethical conduct and must have tried to live in a special way of life in hermitage but they must have inevitably experienced insurmountable obstacles in the form of Kleśas like ego, attachment, aversion etc. and even physical handicaps like lethargy, laxity and such other bodily inclinations. In search of the remedy for all these physical and mental obstructions they had to take recourse to penance or Tapas. They must have found out

in the course of the persistent experiential research the efficacy of Tapas and soon the word Tapas became the prominent word for such a way of life. Their starting point might have been the physical Tapas as they must have observed the power of fire or Agni to cleanse the material things. They must have observed in nature that Agni could purify even metals like iron and gol d. This observation must have given them the suggestion that remaining in the midst of fire would mealt away their obstacles coming in the way of their Sādhanā. In such a way or a similar way Tapas must have been given the first and greatest importance in their Sādhanā. That is why in ancient times Tapas was more used for Yoga, than the word 'Yoga' itself. The word 'Śramaṇa' was used for Tapasvī in the Jain tradition and that too is derived from the root 'śram' which means doing Tapas. In these times the words Tapas, Yoga etc. were used for the same meaning and this very fact signifies the importance of Tapas at the time of the origins of Yoga. Introspective method failed in modern Psychology because it has no such background of purifying mind by Tapas.

The Ṛṣis in all the traditions must have realized in due course the limitations and dangers of mere physical penance like sitting amidst fires, standing for hours under the sun, lying down on spikes and similar other tortures by way of penances. They must have found the importance of curbing the mental aberration than merely controlling and even torturing the physical body. By introspection they could have seen that it is more difficult to control the sense organs than the physical organs and it is most difficult to control one's thoughts. The inner Kleśas are required to be curbed, controlled and sublimated and such a realization on their part must have inspired them to the higher Tapas in course of time.

The tendency on their part towards seeking higher and subtler means of Tapas is best illustrated in the life of Buddha. He tried all sorts of tapas and ultimately and suddenly realized under the Bodhi tree that balanced life is the best penance. The real enemies are inside and they too can be conqured by balanced approach and stable Prajñā. Similar has been the exhortation of Śrī Kṛṣṇa to Arjuna in the sixth canto in Gītā. Mahāvīra too did the same in exhorting the conquest of Kaṣāyas. In all the yogic traditions the concept of Tapas underwent drastic change in this wise and it expounded in its meaning and exercise.

But this desirable change too was not found to be sufficient. Ṛṣis could well realise the limitations of Tapas. It helps no doubt in the quest of the ultimate but it falls short. That is solely because it is a negative means in a way. So they attempted in the positive direction and could

realise that the attempt for union with the ultimate is not only an easier course but the right and natural course too. Such attempts on their part for the union with the Supreme Reality were termed as yoga. The attempts proved fruitful and yielded results and naturally the term Yoga became current and popular.

Thus the term 'yoga' gained supremacy among other terms like Tapas at least in the Vedic tradition of Yoga. Yoga came to be considered the best and shortest cut to the supreme reality. The usage of the term 'yoga' is seen in Ṛgvedic hymns but then it did not mean the same thing as it meant afterwards when yoga developed into a system. In the Upaniṣads too the word Yoga is used. In Mahābhārata this word 'yoga' is used very profusely but there it has been used in context of the Sāṅkhya. Gītā has used 'yoga' very frequently and expanded its meaning utmost. In Buddha Piṭakas the word 'yoga' is not so frequently used as the word 'samādhi'. In Jain scriptures 'yoga' is seen to be used generally in the sense of the activities of the mind, body and speech. This meaning is quite the rever s of what the term 'yoga' means.

Haribhadra alone in Jain tradition could see the beauty of the term 'yoga'. It was he who with all the zest and charm used the term 'Yoga' for the first time in Jainism. It is the word by which he desired to con y his meaning of synthesis He could well see the possibility of using this term in integrating different philosophical and yogic concepts. He could see too the pregnant integrative capacity of this word 'Yoga'. This was no make-believe on his part but he realised by intution the vast capacity of this word and traditions and he was tempted to write four books on the subject of Yoga. Hemacandrācārya followed suit in the usage of the term 'yoga' in his yoga works.

Parallel growth of Yoga Systems

The three main yoga systems of Yoga and their growth is to be reviewed before taking up the yoga works of Haribhadra. That would provide a suitable background to understand and assess his works and his contribution to the field of Yoga. Any system of Yoga can be well discussed though arbitrarily into eight main topics or features : (1) The goal of yoga (2) The kinds of citta or the levels of mind (3) The obstacles coming in the way of concentration and purification of the mind (4) The process and remedies to get rid of the obstacles (5) The stages of growth and development of the mind as well as the personality of the Sādhaka (6) The stages of dhyāna or the meditational stages (7) The siddhis or the special divine powers accuring during Sādhanā and lastly (8) The realization of the goal.

All the systems of yoga i.e. the Vedic, the Jain and the Buddhist systems have developed all the eight features in their own style and tradition. This very fact shows the similarity of the concepts in all these aspects. It suggests that the growth of these features must be on parallel lines. As their main springs of origins is the same their growth must be parallel. Their growth apparently seems to be divergent, but it is in parallel directions. Such parallel growth can be more apparent by comparision of these main eight features in each system.

A question would naturally arise as to why is there the difference of exposition in these three systems of Yoga if there runs such a paralelism among them and their main aspects. The reasons for it are equally natural cogent and satisfying. The first and foremost reason is the difference of philosophical background. The language difference is no less contributory as Vedic systems of yoga were expounded in Sanskrit while Jain and Buddhist systems had their exposition in Prakṛt and Pali. This difference led to the difference of the usage of terms. The background of each of them was not the same and that led to the variation in the definition of ideas and concepts. And lastly, the contexts in which the different terms were used also varied to a great extent because of the difference in their usage These are the reasons for the difference in their respective exposition but this is merely apparent when seen from their parallel growth and their merging in a similar goal of the ultimate complete and eternal freedom of the soul in each system. "All is well that ends well" can very well be applied to all these systems and their apparent difference melts away completely and prepares the ground for their synthesis.

After glancing over the parallelism among the goal process and other aspects of the main yoga systems and observing the difference of their expositions and the reasons thereof it is quite pertinent to summarize this whole review and arrive at the broad conclusions on yoga in general. Such conclusions are about ten in number and they can be succintly laid down thus here : (1) Yoga renders a great service both to philosophy and psychology and is a psycho-philosophic system and has a dynamics of its own, (2) It provides a technique for the search of reality by all psychic means. (3) It is an exercise of consciousness on consciousness itself and attempts to find keys to peep into the recesses of the unconsciousness too. Yoga heightens consciousness and tries to get rid of Avidyā by making every thing in psychfully conscious (4) Yoga unfolds human psyche, enlivens it, expands it, strengthens it, makes it dynamic and thereby transforms it completely by means of meditation, spiritual ethics and special inner processes (5) It provides the highest goal of life and prepares the sādhaka for its quickest achievement. Yoga is not

satisfied with a smaller goal nor is it content with higher siddhis in the form of spiritual powers. It rests content only with the achievement of the highest of the high, the supreme goal of self-realization or God-realization. (6) Yoga provides the shortest cut to reach this goal but this is possible only for the sādhaka with very intense efforts. But even a sādhaka with mild efforts uplifts his life higher. In short every effort at yoga is comparatively speedier in ennobling and uplifting the *life of the* sādhaka. (7) Such potency of yoga is due to its empirical and operational character. Its operationality is more psychic than physical. (8) Yoga is an art as well as a science at the same time. It is an art because it teaches the art of best living and living too on higher levels of consciousness. It is a science as it teaches the way to search out and practise the truths of life and consciousness by experiencing them. (9) Yoga then is spiritual science of the human psyche and human life and of the reality itself. (10) Yoga-works and processes need a constant approach of synthesis as general human tendency is to fragmentise everything. Yoga needed a synthetic approach before as it needs it in the present times. Haribhadra provided this need in his times very ably This brings us to Haribhadra's works on Yoga.

His Yoga Works in General

It has been observed before that reason cannot provide for complete knowledge of one's self, the world and the supreme consciousness within and beyond all that exists. Haribhadra could very well see the limitations of reason while he was busy with his task of synthesis of Indian philosophy. Naturally therefore he might have taken recourse to yogic way of knowledge *by cultivation of intution and higher mental faculties and supernatural* capacities. Shri Rasiklalbhai rightly observed in connection with Haribhadra's philosophic works that it must be the Yogi Jñāna alone which can lead to right knowledge of the supersensual meanings and that is why it deserves to be included in the science of epistemology.[25] It can be guessed with all probability that Haribhadra's yearning soul for knowledge could not rest content with mere philosophical studies. His unquenchable thirst must have naturally led him to yoga and there he must have found not only the satisfying means of knowledge but also the means to attain the summum bonum of his life in the form of Mokṣa but that was not all and not the end for his creative genious. He saw in the field of Yoga too that there were more systems than one and his integrating mind could easily see the need for synthesis in yoga also. In this way Haribhadra was tempted to work for synthesis of yoga and thus he provided the need of his times.

After this general review of Haribhadra's yoga works it is necessary now to take a preview of these works. Before Haribhadra, no philosopher or a master of yoga had attempted to synthesise works on yoga in all systems or traditions of Yoga. Haribhadra was

the first genius who attempted to do justice to this very important task of synthesis of yoga in various systems. From this point of view Haribhadra's works on yoga stand unrivalled and posit a unique synthesis. His yoga works are considered the best of all his works. That may be due to his mature treatment of the subject in his later age. By such a synthesis of Yoga he has rendered service not only to yoga but to all systems of Yoga. Integral approach is not a complete novelty in India because it is inborn in the philosophical spirit but Haribhadra's synthesis of Yoga is a novel attempt because it has dealt with the synthesizing system of yoga itself. Yoga in general has its basic task to synthesize the human psyche. But when yoga becomes a part of a philosophic tradition or when it becomes a tradition itself, it loses its very spirit of integration and becomes a narrow sectarian reductionism. Haribhadra saw this sorrowful plight of yoga in different systems and he must have thought it necessary to draw it out from such a narrow plight, by an attempt of synthesis on the broadest possible basis at the time. Suffice it to say here that Haribhadra provides a model for the synthesis of yoga and that would be useful to us today in our similar attempt. What is the secret of his successful synthesis ? Like all seekers of knowledge and all researchers he made it his principle to adopt what he deemed to be the truth by an objective reasoning and stuck to it at all costs. It is the propriety, the truthfulness of a principle that mattered to him. He gave importance to reasoned statement (yuktimat) and thereby found out the right basis for synthesis. Added to this very basic principle of integration, his five-fold virtues made his integral approach complete. These virtues though spoken of before are worth mentioning here without the fear of repetition. They are (1) balanced judgement (2) comparative study (3) respect for the opponents (4) objective assessment of even one's own faith and lastly (5) right use of language. He tried to see the meaning of the words and tried to fill in the gaps by the right use of words.

The motive behind his works was pure service. His spirit of service, his equanimity and his sublimated self contributed no less to the synthesis of yoga.

After these preliminary remarks, we have come now to his works. proper. He wrote four works on yoga (1) Yoga-Viṁśikā (2) Yoga-Śataka (3) Yoga-bindu and (4) Yogadṛṣṭi-samuccaya. All these works are in verse but the former two are in Prakrit prose and the other two are written in Sanskrit. The former two are for the laymen and that is why they were written in Prakrit. They are mostly after the Jain tradition but there too the mark of the spirit of Haribhadra can well be seen The other two are written in Sanskrit, i.e. Yogabindu and Yogadṛṣṭisamuccaya are for the

learned and for sādhakas and therein he has poured his spirit. Therein he has shown the thesis of his synthesis very well and to a high mark.

Haribhadra seems to have written the smaller treatises on yoga for the common people and then after studying yoga in all systems he seems to have thought it fit to attempt at their synthesis. Though he and Śankara seem to belong to almost the same time, and both of them seem to be great geniuses with their respective creativity they worked in somewhat different directions. Śaṅkara has no doubt rendered great service in reestablishing the doctrine of Advaita by the synthesis of his own style. But Haribhadra has rendered such a service which Śaṅkara has left out. Śaṅkara unified Vedic philosophy in his own aggresive style but Haribhadra has tried to synthesis almost all philosophies in India at the time. Such a synthesis in the field of yoga was beyond the perview of any philosopher previous to him. Even after Haribhadra no one has attempted to synthesise yoga in a similar style and so comprehensive a basis.

Yoga-Viṁśikā

K. K. Dixit has rightly described this book of Haribhadra as a good summary introduction of his other writings on yoga[26]. Most probably this book was Haribhadra's first book on Yoga. In it he has treated only the main topics pertaining to yoga very cursorily. Here he gives the clear impression that yoga stands for all that he considers to be noble in man's character. It means that yoga lays down rules and an ideal of higher conduct of life conducive to spirituality. Such rules are negative and prohibitory in nature. Positive rules are for observation in practical life. Such a general description of yoga by Haribhadra removes the mystery of the mist round yoga that has been created since ancient times. He has rightly called yoga as a noble and spiritual conduct of life. This does not mean that he is not aware of spurious yoga. In the twelfth verse of this book he condemns machanical performance of yoga and calls it a hoax.

In this book Haribhadra recounts five constituents of yoga (1) Sthāna (2) Uccāraṇa (3) Artha (4) Ālambana (5) Anālambana. The first describes bodily pose proper for yoga and that is the beginning of yoga. Perhaps pose has great importance in all yogas. Restlessness of body is a great hindrance in yoga. The second element of yoga consists in uttering benedictory chant properly. Proper utterance of mantra has more importance than proper pose. These first two belong to body and speech, and so they are more physical in nature. The third prescribes the understanding and grasping the meaning of the mantra or the chant. The chant can have its beneficial influence only when its meaning is grasped fully. The fourth

describes the necessity of concentration on the eternal specialities of one's deity and the fifth requires concentration on the spiritual characteristics of the deity. In such a short description of yoga, Haribhadra has provided five progressive stages of yoga whereby even a layman can take recourse to yoga step by step and ascend the heights of Yoga.

Similarly he has classified the performers of yoga here only into two categories : (1) Deśa-cāritrin and (2) the Sarva-cāritrin. The first only attempts yoga partially and only on one item. This is so because all performers of yoga have not the same intensity of will or efforts. So Haribhadra has given four sub-types of the above five types of yoga according to the intensity of will, his quick action, his stability, and his success in yoga and thus these four subjects are named by him as Icchā, Pravṛitti, Sthira and Siddha respectively.

Haribhadra exhorts performance of yoga to take care in undertaking observance very properly otherwise improper observance leads to disaster and such a strict caution is given by him in the fifteenth verse of this book. Without proper path all efforts would be in vain. Proper observance is of four types (1) to which the performer has attachment (2) for which he has devotion (3) which he understands and (4) which has become a part of his nature.

By this small booklet on yoga, Haribhadra has opened the gates of yoga to the common man living in the midst of worldly life. He has described all the main stages of yoga without puzzling him by technicalities. He has shown the highest stage achieved by yoga, by a simple term like Anālambana yoga wherein the sādhaka is without any dependence and is fully self-dependent. He has prescribed the proper ways to yoga and has laid full stress on it. In short this book of Haribhadra is an instruction to yoga for the common man and is a summary for all yoga for any sādhaka of yoga.

Yoga-Śataka

It has been rightly stated by Dr. Indukalaben H. Zaveri that the subjects treated in Yoga-Śataka are almost the same as are treated in Yoga-bindu by Haribhadra and they are dealt with succintly in this smaller book.[27] The subject of yoga is treated here as in Yoga-Viṁśikā on Jain tradition. Pandit Sukhlalji has very pertinently made it clear that Jainism here does not mean only secterianism but only the Jain spiritual tradition. The main emphasis of Haribhadra hereinto on the observance of right conduct in accordance with the standards of popular religions and

thereby to cultivate virtues and discrimanation. Such a view of Haribhadra seems to be non-traditional from the Jain point of view because it is extraordinarily an independent view of yoga. According to Haribhadra Yoga is the practice of such affirmative and prohibatory rules of conduct which are conducive to Mokṣa.[28]

It seems that Haribhadra might have first attempted a short summary of his yoga ideas in accordance with Jain tradition and presented it in his small Yoga-Viṁśikā. Thereafter he seems to have tried his hand at Yoga-Śataka. Though the basis is the same and he seems to have kept before his eyes the Jain spiritual tradition, the perspective must be the yoga in general and yoga of his own concept.

It is worthwhile to see the main topics touched by Haribhadra in Yoga-śataka and to comment on them keeping in view how he has tried to synthesis yoga even in this primary book on yoga. In the first verse of benediction he pays homage to Mahāvira but herein too as Dr. Zaveri points out that he does so because he considers Mahāvira as the prince among yogis.[29] The subjects treated in this book are (1) forms of yoga (2) Adhikāris of yoga (3) Preparation for yoga (4) Stages of yoga (5) the means to rise to a higher yogic stage (6) the methods of introspection and similar methods of self-assessment (7) satsaṅga, obedience to Guru and other similar means (8) the use of pilgrimages etc. (9) meditation and other means to get rid of rāga, dveṣa etc. and to make the mind steady (10) proper food and control on food (11) Bhikṣā and the right method for it.

Here it needs some clarification and some comments before the text proper is taken up. Haribhadra has taken up the word yoga for his treatise on yoga and this is not generally an accepted term for yoga in Jainism. It is called Saṁvara in the Jain tradition. Even then he had adopted the term yoga and this is a clear departure from Jain tradition. Similarly he mentions Yogādhyayana in the first verse of Yoga-śataka and this too is a sign of his independent approach to yoga beacause there is no such tradition called Yogādhyayana in Jainism. By this word he means the study of yoga in all other systems of yoga. The conclusion we can arrive at is that Haribhadra though tried to follow the Jain tradition of yoga in Yoga-śataka he has taken an independent view of the methods therein, and gave justice to them because they contained practical truths and not because they belong to his accepted religion. This is true for not only this small book on Yogaśataka but is equally and perhaps more applicable to his other two books on yoga i.e. Yogabindu and Yogadṛṣṭisamuccaya. He was not merely an eclectic but an integretor of all religions and all sects and even all traditions. He was feeling like a fish out of water in the secterian atmosphere. He seems to have seen and seemed to have siezed the

opportunity to express his integral approach in the field of yoga. He was proud to be a Jain and still he was above Jainism, he had left Brahmanism but still held on to the best in the Vedic tradition. That is why he mentions Yogādhyayana in the first verse of Yogaśataka and suggests unequivocally that it is necessary to study all systems of yoga and to take the best out of them and synthesize them. These are the first signs of his attempts to synthesize in general.

Haribhadra recounts two forms of yoga : (1) Niścaya yoga and (2) Vyavhāra yoga. The former is the higher yoga or the yoga proper in which Samyag Jñāna etc. make Mokṣa possible for the sādhaka. The other is the yoga of spiritual conduct by which the sādhaka attains all the qualities required for the former. In this wise the latter is the operational part of yoga. The sādhaka has to make efforts in accordance with his capacity, and march towards the goal of Mokṣa. Haribhadra advises the sādhaka to take recourse to yoga-conduct according to Adhikāra or his firmness for yoga. There are generally four categories of sādhakas (1) Apunarbandhaka (2) Samyagdṛṣṭi (3) Deśavirati (4) Sarvavirati. As these categories are to to be discussed in more detail in the next lecture, suffice it to mention here that in religious practice and specially yogic practice it was considered absolutely necessary to make yoga-effort according to one's qualification or the fitness for such actions. It is a considered opinion of all yoga-systems of India that one should see one's worthiness for yoga practice and should never try beyond one's fitness. Every sādhaka must start from the stage where he is and should strive only according to one's capacity, otherwise undue practice would do more harm than good. The question arises as to how can one's fitness for yoga or his stage for yoga be determined ? A novice in the field of yoga cannot discriminate himself as to where he stands and what is his qualification for which stage of yoga. He has yet to grow into such higher discrimination. The answer provided by all the systems of yoga is that he should approach on appropriate Guru. It is dangerous to tread the path of yoga without the help of a spiritual Guru. It is argued and argued with fair and sound logic that when a teacher is required in the field of worldly knowledge, much more indispensible he is in the field of yoga.

Equally important is the daily routine prescribed for the Sādhaka. Apparantly the daily routine of the sādhakas of different categories may seem alike but it differs in its content because of the quality and subtelity of inner action of each one of them.[39] Daily practice has a very important place in yogic sādhanā and it has to be carried out without any lethargy on the part of the sādhaka. It strengthens good habits, disciplines the mind, gives rythms to life, bestows harmony in physical and mental actions and

lastly it brings concentration of the mind. These benefits are available only to him who does his daily practice with interest. If it is done mechanically, reactions of all types set in and the very purpose of the practice is marred. The interest of the sādhaka is lost if he attempts too much or too less than his capacity and that is why he is strictly advised to do yogic efforts and follow daily routine according to his capacity and his fitness. Haribhadra uses a very apt word for a practice carried on with interest and he describes it as mixed with elixir and such practise is alone yoga.[3]_ Such practice consists of some 'do's and some 'donts' of affirmative and prohibitary actions and such a practice done with love and reverence and liveliness leads to yoga. Actions and proper actions of duty are the responsibility of the sādhaka and should be performed by him well. Haribhadra emphatically declares and clarifies that detached activity is not antagonistic to yoga-action but the Kleśas and Vāsanās are the real enemies of yoga.[32] That is why the guru has to give advice to the practitioner as a doctor prescribes medicine to a patient in accordance with the requirement of the case. Haribhadra has suggested ways and means of sādhanā for a householder too. He advises him and the sādhaka to do action and sādhanā without sparing himself. This is very important because yoga can well be expressed in internal as well as external activities which are conducive to Dharma. His emphesis on Bhāvanās is very pertinent to yoga because in all yogas, bhāvanā is really a very effective means to sublimate mental activities and is proved to be psychologically sound. Its efficiency will be discussed in the next lecture by commenting on its psychological import. Bhāvanās are generally considered to be four but twelve according to the Jain tradition. Haribhadra warns against teaching yoga-practice to the non-deserving because it entails a lot of mischief not only to the receiver but to the perceptor and to the society at large.

Haribhadra gives four very pragmatic suggestions for the progressive sādhaka to raise himself to the higher stage : (1) he must introspect and circumspect his behavior and nature (2) he must dispassionately listen to other's comment on himself (3) he should pay attention to the process of purification in his physical mental and oral activities and (4) he should see minutely the outward signs of his progress and purity. 'The proof of the pudding is in the eating' and this popular saying very well applies to yoga-practice. The practice must result in concrete and steady progress in all aspects of the sādhaka's life. The first and the best means is introspection. One who can scrutinize objectively his own mental modifications can easily find out whether he is progressing or not. The peace of mind, increasing awareness, clarity of thought, pious emotions and steady and balanced approach to all are the sure signs of inner progress. Similarly he must be

able to find out the reactions of others to his behaviour and should find out whether his conduct is conducive to their happiness and listen to their comments with discrimination and adopt himself to them accordingly. Purity is the sure sign of progress and should watch himself minutely and see that purity is reflected in his actions. There are outward and inner signs by which one can see whither he is driving at. These are all pragmatic suggestions and are psychologically very sound too.

Haribhadra seems to be a very experienced and practical yogi too and he very well realizes that to achieve certain virtues or even purity is not enough. They must be preserved and stabilized because they can be lost in no time if not properly established and stabilized in one's nature. So he gives clues to this effect and some practical means (1) to contact sādhakas of the same category or better persons (2) to honour them and to concentrate on their virtuous behaviour (3) to think on the nature of the world etc. A man becomes what he thinks is a sound psychological truth well known since ancient times and Haribhadra recommends the same, to the sadhakas to practice at all times.

Haribhadra with equal clarity and practicality shows the means of mental pecce, the routine for the novice and mentions means to get rid of Rāga and other passions. His main emphasis is on good and befitting conduct and by that alone the sādhakas can progress. He puts emphesis on the right sort of food for it has also a great effect not only on the body alone but also on the mind. Food must be such that it should not create any anti-effect on the body or the mind and should be conducive to pure life. He has discussed the fruits and siddhis of yogic action and sādhanā and suggests the sādhaka to remain aloof from them and to stick to the ideal of Mokṣa. They must be used only for the attainment of the ideal and never otherwise. The seeds of Vāsanā or Kleśas are very hard to get rid of. The well known simile of the minute molecules of a frog is very pertinent. Such molecules again spring to life as soon as it rains and similarly vāsanā seeds also revive. Only the burnt up ashes of the frog do not revive and so are the burnt up vāsanā-seeds. The sure means for such eradication of all Vāsanā is complete purity.

Haribhadra wrote both these works i.e. Yoga-śataka and Yogaviṁśikā for the common man and keeping this purpose in view he uses Prakrit language for the medium. He has given not too high or too subtle yogic concepts deliberately for this purpose but at the same time he has given in nutshell the core of yoga in an independent style. The signs of his comparative and synthetic approach can well be seen in these books too as

mentioned before. His main thesis herein is that good conduct, faithful doing of one's duties and sincere observation of social and religious rules of conduct are the true basis of yoga and they can lead to higher stages of yoga too He emphasises good conduct in all possible ways and suggests to keep good company, good thoughts and good Bhāvanās. Lokdharma is the basis of true yoga and if properly observed leads to higher and subtler stages of yoga and ultimately leads to Mokṣa. Yogi Haribhadra while giving blessings to the mendicants after giving them food had been giving them the same exhortation of intensifying their efforts for Mokṣa. This is very suggestive of his yearning for Mokṣa.

Haribhadra made Mokṣa and other philosophical concepts as the main planks of his thesis for the synthesis of yoga. Such a thesis was a natural outcome of his integrated life and personality and a spontaneous expression of his philosophy of Synthesis.

How he attempted such a synthesis of yoga, how he fared in his novel attempt and how he was a great success in such a synthesis, is the main theme of our second lecture on Haribhadra's Synthesis of Yoga.

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II

HARIBHADRA'S SYNTHESIS OF YOGA

Vyāsa the great seer and the sage taught his son Śukadeva all the scriptures but for the final exhortation he sent him to king Janaka. When Śukadeva approached the king he asked Śukadeva to bring a gift that would be useless. After a long search Śukadeva saw that it was the ego that is useless ! He ran and went straight to the king Janaka and offered his own ego as a present to the Guru. Janaka was very much pleased and gave him the final benediction and blessed him and said, "The root of all knowledge too is in the ego if it is sublimated and integrated into superconsciousness."

This epic story is full of meaning and suggests that seeds of true integration lie in the evolution of mind and the personality and its final summit rests in the Superconscious. All the attempts in this direction are true efforts for synthesis and Haribhadra has done an unique task in the field in the beginning of the middle age. It is interesting to see how Haribhadra prepares a philosophic background for his synthesis and how he adopts and interprets different yogic concepts. In a way his was the first attempt for the synthesis of yoga and that too so early as in the eigthth century and naturally the effort cannot be expected to be a complete and final synthesis.

Haribhadra's Integral Approach

The kārikās of Haribhadra make it quite clear how he has approached the yoga systems of yoga and how he has tried to come to an integrated thesis of yoga. They are the Kārikas 524, 525, 526 of Yogabindu and 207 of Yogadṛṣṭisamucchya. In the last one he emphatically says that he has gleaned yoga concepts from different scriptures for the sake of refreshing his own smṛti (=awareness). Here the word smṛti does not mean mere mental refreshing of thought but to rise above mind and stay in his own Ātman or the Self. In short like any great genius, he frankly says that the greatest benefit in writing books on yoga is to himself. But he does not rest content with only his own benefit. He knows too that there are aspirants to whom these books or this integrated approach is equally useful. He makes such a recommendation to them in Kārikā 524 of Yogabindu to adopt a similar integral approach to yoga knowledge for their own benefit. Those who are prepared for their own good (svahitodyataiḥ)

should adopt such an approach and that is why we too do likewise in accordance with Haribhadra's behest and study his work in the *same manner.*

We can see eight stepts or eight aspects of his integral approach. These can well be gleaned from these above-mentioned Kārikās. More Kārikās can be added to this list but these above sufficiently clear these aspects.

According to Haribhadra the wise man should not have any distinction like one's doctrine or other's doctrine. The doctrine or the established truth (siddhānta) should never be a matter of one's like or dislike or of one's whim. It must be above one's prejudices. It must be judged on its own merit. Truth stands above everything and it cannot be grasped if viewed with attachment or indifference. It should not be a matter of a secterian faith. One should have to rise above one's faith and should judge the established truth and accept it whether it is ordained by his faith or whether it belongs to another faith. Truth itself is its awn criterion. This is the first requirement for a synthesis. The second factor or aspect follows from the first. The doctrine or truth must be logically sound and rational. It should be established by reason and logic and should not go against the testimony of observation and inference. It must be Yukta i.e. well-reasoned and well established by logic. Such a truth alone must be acceptable. No doctrine which cannot pass the test of reason and higher reason and intuition can be acceptable to the wise. The term covers a wide meaning and can include higher reasoning and even intuition of the seers.

The next factor for synthesis is naturally the outcome of the first two factors. Such truth-seeking and rational approach to truth is possible only if one adopts an impartial attitude. Any judgement to be true and faithful should be completely impartial and objective. Haribhadra calls such impartiality as Madhyasthatā. It is suggestive of balanced and detached approach and still there must be an eagerness to see the truth. Such an impartial observer of truth must be well versed in scriptures and a knower of the essence of truth i.e. Tattvajña. This term leads to the next requirement of synthesis. The word Yukta and Tattvajña include in themselves three more factors for the recognition of truth. They suggest, first, that the seeker after truth must be very eager to know the truth, he must be yearning for truth. Without keenness for truth, no truth can be seen. This is suggested by the word Svahita i.e. one's own good. These are the words used by Haribhadra in the Kārikās 524 in Yogabindu. The aspirant should try and try again and constantly search for truth and nothing but the truth and such intense yearning alone can lead to the knowledge of truth. But this too is not sufficient. The searcher must have the capacity to examine

truth and must be able to distinguish between the truth and the untruth, between truth and half-truths. It requires discrimination and that alone can enable him to find out the truth from the chaff of half-truths or partial truths. But this too is not enough. One may be able to see truth but cannot grasp it or cannot adopt it. This is well illustrated by the well-known confession by the evil genius of Duryodhana in the greatest epic of the Mahābhārata. He says that he knows Dharma (truth) but cannot follow it; he equally knows the untruth but he cannot eschew it. Such a tragic condition was not his alone but of the many even today and of all of us to a greater or lesser extent. Truth only seen and not grasped is almost useless as it is well shown by the same character of Duryodhana. Truth can be proved to be benevolent only if it is grasped and followed in action. This is not an easy task. It requires moral courage and unequivocal love for the truth to practice it. Action is the right test of truth. This is the last and best test for the right internal approach to truth In short the eight factors for integrational approach are : (1) detachment (2) impartiality (3) keenness (4) right examination of truth (5) discrimination between truth and untruth (6) acceptance of truth and rejection of untruth (7) the moral courage to grasp the truth (8) concomitance with the truth. The first four factors are specifically stated by Haribhadra and the last four ones are natural deductions from them. Haribhadra's integral approach consists of all the eight aspects examined above. With such an attitude he picked up the drop of yoga from the ocean of yoga-texts, as as he himself states in the Kārikā 526 of Yogabindu. In Yogadṛṣṭisamuccaya he makes a similar statement in Karika 207. His primary aim is for his own spiritual upliftment but as a writer he hopes that his yoga works should make the people and especially the readers and students of these books yoga-eyed. This is suggestive of his service motive as well as his desire for propagation of yoga.

Such an integral approach gradually grew in the life of Haribhadra. In the beginning of his career as a Jain Ācārya he stuck to the newly accepted meanings of the traditional terminology. Dr. Zaveri has rightly quoted the word Sarvajñatva in this regard and she has shown that in Dharmasaṅgrahaṇi he too followed Jain ācāryas like Siddhasen and others in interpreting this word. It is the Jain traditional belief that Sarvajñatva was gained only by Jain Tīrthaṅkaras like Mahāvīra and others and not by Kapila and other non-Jain seers. But when Haribhadra takes up yoga works he changes his opinion and unequivocally declares that the savants who attain to nirvāṇa attain Sarvajñatva or omniscience [1] From this and other instances it is seen that he grew out of secterianism gradually and at last even from secterianism of his accepted Jain religion. He had a free

mind that could not be limited by any narrowness whether such limiting forces came in the name of religion. That is why Haribhadra finds his real self in his yoga works and finds too the right and free expression of his independent spirit in the field of Yoga.

Three Stages of Synthesis

Not only the meaning of synthesis widened with the growth of his life and personality but the usage of the word got extended with its usage. The growth can be shown in three stages (1) In the first stage he tried to see and understand different view-points on a particular problem and to place them in such a way that there would not be seen any conflict amongst them. In doing so he tried to see each in their proper perspective and see the underlying meaning behind each one of them and never discarded any one of them Behind such an attempt the influence of Syādvāda can be clearly seen. (2) But in the second stage of synthesis he went one step further and tried to see different view points by interpreting and adding meanings to the prominent words in each of them. This is not an arbitrary interpretation but he tried to strech the meaning of such words as far as possible in order to have a sound synthesis of all view-points on a particular problem or a question. (3) In the third stage he tried to go even beyond this and went to the core of each of the view-point and tried to catch the essence of their prominent words so that such words and their meanings can be interpreted for a real synthesis of all the view-points. The second and third stages of synthesis are creations of Haribhadra's own method of integration. By such a sound method he tried to interpret different words like 'Īśvara', 'Prakṛti', 'Advaita', 'Vijñāna', 'Śunya' and other words in such a fashion that the gap among different philosophers could be lessened[2]. Similarly, he interpreted words like 'Mukta', 'Buddha', 'Arhat' etc. in a like manner and considered them to mean the same Siddhapuruṣas who are all omniscient.[3]

Haribhadra is conscious enough to see that no overdoing be done in the name of synthesis and he takes care to see the opponent's arguments with regard to such integral interpretation of different prominent words and vādas. The opponent would argue and ask why each vāda has used different terms and different concepts Haribhadra anticipates such an argument and tries to answer it. Sages and seers gave expression to the same truths but they differed in their exposition in the different context of their terms. Moreover they had to see the difference of their respective audience and the difference of fitness or qualifications of the disciples too. So the difference in context of time, of the audience and the fitness of the dieciples are the main reasons for the difference in their respective expositions,[4]

We add to these arguments and say that the difference in the tradition, the language and the background and the development of each Veda and the difference and uniqueness of the growth of each savant or the seer also played a great part in their respective exposition of the same truth. In short it can be seen that Haribhadra endeavoured to establish the age-old saying that truth is one and seers express it in many ways.

Haribhadra never rests content with synthesis of thought or philosophy. He did well in this field in his works on philosophy. What he really wanted was synthesis in life and he desired integration in the life as a whole and in the society too. Naturally his yearning for an all-round integration led him to yoga because he could see in metaphysical works that the ultimate problem could be rightly understood and fully solved only by superconscious knowledge and on a transcendental level of higher consciousness. Such knowledge and such higher level of life and consciousness is only possible by yoga and yoga-practice. Yoga alone would lead to yogi-jñāna and yogi-jñāna alone can satisfy the inquisitive and aspiring mind like that of Haribhadra. So his turning to yoga was a natural outcome of his persistent efforts for the true knowledge throughout his life. He felt sure that the ultimate questions of omniscience, Mokṣa, Karma etc. can only be solved by yogijñāna and this he makes clear in Kārikā 143 of Yogadṛṣṭisamuccaya. Any other attempts except Yogijñāna are useless and lead to mere wranglings in metaphysics. This is his considered view after a life-time of efforts in writing philosophic books. His view is fully supported by seers of all ages and all religions all over the world

The natural and logical corollary of such a vision is that one should strive hard to have yogijñāna. It is only possible by sincere and honest practice of yoga. Yoga and hard practice of yoga alone can lead to yogijñāna and that is why Haribhadra eulogises yoga untiringly. In Karika 37 and 38 of Yogabindu he compares yoga with the wish-tree or the wish-diamond. Yoga to him is the chief among all religions or dharmas and yoga is success itself Yoga alone can lead to the ultimate reality. This was Haribhadra's considered opinion which was not merely a matter of belief but the essence of a life-time of a scholarly and religious pure life.

Yogabindu and Yogadṛṣṭisamuccaya and General Review

It is quite pertinent now to take up the last and the best yoga-works of Haribhadra. Haribhadra is at his best in these two works and more so in the last work i.e. Yogadṛṣṭisamuccaya. These books are in verses written in Sanskrit. Both of them show his mastery over the language and display the clarity of his style. He uses new words to suit his meanings. He uses

comparative method of synthesis and avoids controversies as far as possible because his main task is integration. In the first Kārikā of the introduction to Yogabindu he emphasises the Tattvasiddhi which is nothing but an integrated yoga. This he wants to do by impartial approach because in essence there is no conflict among the scriptures. The end is common to all though the manner of exposition may be different but that is immaterial says Haribhadra in the second and the third Kārikās of Yogabindu.

The subjects treated in both these books vary to a great extent. In Yogabindu subjects like the unity of yoga, the greatness of yoga, Adhyātma, preliminary performance, deity worship, good conduct, penance, worldly bondage, spiritual enlightenment, categories of sādhakas like Apunarbandhaka and others, Japa, self-assessment and introspection along with some basic philosophical questions like Mokṣa, omniscience, soul and ultimate existence are discussed and expounded by Haribhadra. In Yogadṛṣṭisamuccaya, subjects like the types of yoga, eight dṛṣṭis, scholasticism, logic chopping, mokṣa, momentariness and absolute eternalism are treated. Herein the main treatment is about the eight dṛṣṭis which show Haribhadra's originality and the philosophical discussion receives subsidiary place. There is natural overlapping of some subjects in these two books but most of the subjects are supplementary.

Common Philosophic Concepts

Haribhadra's real art of synthesis lies in the fact that he first sought to find out the most common and most basic concepts in the philosophies of all the systems. Once the common ground is found, it is easy to fill up the gap in the rest. This is the only pragmatic way in bridging distance in any question. Haribhadra made a friendly and sympathetic approach in the field of philosophy. This was specially necessary at the time when Haribhadra sought to pacify the hard wranglings of scholasticism and sectarianism. He could see well from his deep study of different philosophies that the goal of all of them is common to all. Mokṣa is the goal of all Indian philosophies. Their descriptions of Mokṣa may differ slightly and the terms used for it may vary but in essence the goal is the same in all of them. In Vedic philosophy and Jainism the common word is Mokṣa or Mukti though Sāṅkhya uses a similar word like Kaivalya, Buddha uses Nirvāṇa but in essence the meaning is the same. In this wise the first attempt and a great one is successful in seeking a common goal in Mokṣa. 'Well begun is half done' is well proven in the task of synthesis of yoga by Haribhadra. This first success leads to another and in a wise manner Haribhadra seeks to conquer the citadel of synthesis.

Haribhadra's practicality does not end in merely seeking the common goal. He desires to have some common features of the goal as well. He sought to establish by argumentation in these two yoga books i.e. Yogabindu and Yogadṛṣṭisamuccaya the omniscience in Mokṣa. He sought to prove too the eternity of Caitanya and momentariness of matter. He held the Jain view in this regard to establish it in his own style. The feature of omniscience is not hard to prove as that too is common to all philosophies. The Vedic and the Jain systems already believe in the doctrine of Mokṣa and in Buddhism the very word Buddha is suggestive of the fact of omniscience of the Tathāgata. In this wise unity is completely sought in the matter of goal by Haribhadra,

Once the common goal is established and a synthesis could be possible, the question of the seeker of the goal arises. Who is the real seeker? There too the Vedic and the Jain systems can readily agree on the sentient Ātman as the seeker. It is the common impression that the Buddhist do not believe in the Atman and that is why Anātmavāda was said to be popular among some section of Buddhism. Haribhadra has well tried to prove the doctrine of the soul. We can well add to his arguments and say that the great Buddha himself has declared this doctrine of the soul. He himself has said that he took many births as a Bodhisattva, and his last birth was that of a Buddha Gautama. As we have said before it is not our task to go into arguing and establishing philosophic truth in our lectures. Our task is to see how Haribhadra sought his synthesis of yoga. Suffice it to say here in brief that in Buddhism too the doctrine of soul was upheld but in its own negative style.

But what comes in the way of the soul to seek the goal of Mokṣa? It is kleśa or karmāśaya. On this point too all the philosophies have a common view though their expositions are in their own respective style. Similarly, all agree that kleśas beget duḥkha and this world is miserable because of the prominence of duḥkha everywhere.

As to the remedy of duḥkha, all of them agree invariably and say that by efforts and intense action in the right direction duḥkha can be got rid of. All Indian philosophies are fully optimistic and make man self-relient, by establishing the doctrine of self-help. The problem of fate in contrast to effort is well solved by them all and they declare unhesitatingly that fate is the outcome of man's efforts, and nothing more and that is why it can be altered by efforts alone. Haribhadra has well established the supremacy of human efforts in the Kārikās 324 and 325 in Yogabindu. Thus Haribhadra could seek common ground in the matter of the seeker, the kleśas, duḥkha and in the importance of human efforts and

thus covered four more factors. Haribhadra describes the worldly life as a terrible disease (Mahāvyādhi) after the fashion common to all Indian philosophies in Karikas 188 of Yogadṛṣṭisamuccaya.

It is a great wonder that there is the greatest majority of people who are prone to enjoy this world though they find it miserable ! Not only the philosophies and religions of the world declare the worldly life to be miserable but even the common experience of the people at large has the same say. The duḥkha is not a subject of guessing but a hard fact of human experience and even then most of the common men seek worldly enjoyment and that is the greatest of human paradox. Very few people seek the human goal of Mokṣa eventhough all the people know of it. The question why for such a dichotomy is an age-old question. It can be answered successfully by philosophy that could only be solved by yoga. Haribhadra describes such men as are after the worldly enjoyments as Bhavābhinandi in Kārikās 75, 76 of Yogadṛṣṭisamuccaya and rightly too. All systems of yoga readily agree on this apparent fact of the tendency on the part of common man to enjoy life. In this wise Haribhadra has covered the seventh common factor for his synthesis. And the last and not the least, he seeks a common ground in the matter of the means to get rid of all the obstacles coming in the way of the realization of the goal. Right faith, right knowledge and right conduct are the most common ground as far as the means to the common end is concerned. All philosophies, all religions and all systems of yoga and sādhanā unreservedly prescribe these threefold means for the realization of the spiritual goal. There is hardly any difference even in the expression and content of these threefold means. Dr. K.K. Dixit honestly doubts Haribhadra's attempts at seeking such a common ground in this threefold means because he feels that the core of faith, knowledge and conduct cannot be the same in all systems.[5] But Haribhadra does not desire that the faith be in the same deity. He is content to see that the seeker has a higher faith. Content of all good faith is the higher aim. So is the case in the matter of knowledge and conduct. Full knowledge is possible only after the attainment of the goal. Even different categories of sādhakas cannot have the intensity of faith, the same depth of knowledge and the same purity of action. Even then all of them are bent on having right faith, right knowledge and right conduct. So Haribhadra to my mind has made a marvellous attempt in the matter of seeing the common ground as to the means of realizing the goal of Mokṣa. Thus Haribhadra covered seven common grounds of synthesis of yoga and they are in nutshell like this : (1) The goal of mokṣa (2) The Soul, seeker of the goal (3) kleśas, the obstacles (4) duḥkha in the world (5) the human efforts to get rid of the obstacles and duḥkha (6) the tendency of

worldly enjoyments and the Bhavābhinandi (7) lastly the means of right faith, right knowledge and right conduct. In such a wise, Haribhadra has successfully covered the sevenfold common ground and thereby has laid down a firm foundation for building up the synthesis of yoga. There cannot be two opinions about this as it is an apparent and clear fact acceptable to all.

Categories of Sadhakas

Once the common ground for the synthesis is found the next question would be of deciding the qualifications or the categories of the sādhakas. As it has already been mentioned that most of the common lot of the people at large is worldly-minded and Haribhadra has rightly called them Bhavābhinandi because they desire to enjoy the world as it is. Yoga requires some primary qualifications for its practice. Hereto Haribhadra openly denounces secterianism and barren scholasticism because they too create obstacles in the path of yoga and they like narrowness of mind, dry logic chopping and attachment to half truths. They are no better than worldliness. The real danger of these hindrances lies in the fact that they lead the practitioner of yoga on a wrong path. Wrong practice of yoga is even more dangerous than even worldliness and Haribhadra considers it to be like a poison in Kārikā 155 of Yogabindu. The reason is not far to seek. Even an ordinary act like cooking or washing or digging becomes dangerous if done wrongly and would entail harm to the doer as he would burn himself or hurt himself by a wrong method in such daily simple works. Yogic practice becomes more and more subtle as it proceeds on higher and deeper levels of conciousness and therefore Haribhadra's precaution to avoid improper performance is not only timely and opportue but highly necessary.

In the Kārikās 109 on wards in Yogabindu, he considers for preliminary actions and practices necessary for such preparation : (1) service of the elders and worship of the deities (2) gentlemanly conduct (3) penance and (4) non-antipathy towards Mokṣa. A man cannot qualify himself for yogic practice unless he does such a performance. He must be service-minded by becoming humble and should serve not only his parents but his Guru along with old people, preceptors and the like. Service makes a man humble, broader in views, unselfish and deligent. Mere lip-service is of no avail. Service must be actually carried out in practice and that would certainly make a man to give up lethargy and turn him into an industrious man. Detached activity is the first and the last requirement of yoga-sādhana. Mere mechnical service is not enough. It must be backed by gentelemanly behaviour and nobility. Not only at the time of service but at all times he must exhibit a gentleman's behaviour. This would stabilize

his virtues and make his character sound Without such a noble character, no service would be useful. Penance too is a requirement at this preparatory stage and that alone would enable him to undergo higher and subtle types of penance at a later stage. Lastly he should have no anti-feeling for Mokṣa. He may not have any clear concept of Mokṣa in the initial stage and so he may not have an attraction for Mokṣa but in any case he should not have antipathy for the highest goal. If the preliminary performer has anti-feeling for the very goal of yoga, all his other preparation would be null and void. I would repeat here the first condition for the preliminary performance of worshipping the deities and elders If he has patience enough to serve a deity or deities of his liking, he would naturally be guided to the clear concept of the goal of Mokṣa. Moreover Haribhadra rightly states in Kārikā 139 of Yogabindu that antipathy to Moksa prolongs the worldly existence and it goes against the very aim of the preparatory performance. Thus Haribhadra has proved beyond doubt the preliminary necessity of such preparatory practice for the initiation in the yogic practice proper.

Before the treatment of the categories of the sādhakas is taken up in some details it is necessary to understand that they are nothing but different categories of personality as can be explained in psychological terms. These categories of sādhakas are quite different from the eight Dṛṣṭis because the Dṛṣṭis explain the eight stages of personality on the ladder of yoga. Haribhadra lays down a number of categories of sādhakas in these two books and Dr. K. K. Dixit has very well summarised them and compared them with different Guṇasthānas i e Jain categories of sādhakas.

(1) The welcomers of worldly existence

(2) The Apunarbhandhaka

(3) The Samyagdṛṣṭi

(4) Cāritrins :

(a) Deśaviratas

(b) Sarvaviratas

(c) Vītarāgas

(5) The Kevalins :

(a) Sayoga Kevalin

(b) Ayoga Kevalin

It must be made clear here that the first category of the Bhavābhinandi or the welcomers of worldly existence is not cited as a sādhaka but as a personality under the base of the heirachy of sādhakas. Moreover for

the comparison with the Guṇasthānas too this personality is included. Real sādhanā starts from the stage Apunarbandhaka onwards and its higher stages are the real sādhakas. Dr Dixit compares these categories with the fourteen Jain Guṇasthānas thus : "Thus it is that he mentions the 'welcomers of the worldly existence' and the Apunarbandhakas (both occupying the fourth Guṇasthāna) the Cāritrins of the Deśaviratas type (occupying the fifth Guṇasthāna), those of Sarvavirata type (occupying the sixth and the seventh Guṇasthānas, those of the Kṣapaka śreṇi-ārohin type (occupying rather passing through the eigthth, ninth and tenth Guṇasthānas) and those of Vitarāga type (occupying the twelfth Guṇasthāna), the Sayoga Kevalin (occupying the thirteenth Guṇasthāna), the Ayoga Kevlin (occupying the fourteenth Guṇasthāna)" Thus all the fourteen Guṇasthānas are covered up by these five main categories of personalities and in doing so Haribhadra has mostly used the terms of his own choice. In both these schemes of hierarchy of personalities the chief aim is to show the qualifications or the fitness of different categories of sādhakas. Here the eleventh-Guṇasthāna is not considered because from that stage the sādhaka is not progressing upward but transcends everything.

These are the main categories of Sādhakas according to Haribhadra. It is an arbitrary categorization of sādhakas and is an outcome of prevatent conceptions of Haribhadra's times It does not matter how the categories are construed. It only suggests that there is a hierarchy of sādhakas but it does not provide a hard and fast classification because the categories overlap in some of their characteristics.

Even then the concept of personality growth is quite clear in all yoga systems. Characterbuilding, cultivation of good habits and virtues, expansion of ego and consciousness are the main features of yogic method of personality-building. Modern psychology gives no better method than these and in a way they fall short because its emphasis is more on the ego than on the self.

It would not be out of place, nor would it be considered inappropriate if some adverse comments be made with regard to these Haribhadra's categories of sādhakas. He has devoted many Kārikās on these categories which are merely arbitrary constructions in accordance with the prevailing concepts. They may be his own concepts of different types of sādhakas. Their descriptions are unnecessarily lengthy and are overlapping too. There are avoidable repetitions which do not lend any charm to their descriptions but on the contrary they are sometimes boring. Similarly his classifications of yoga in different ways too are repetitive and are overlapping too. The arrangements of subjects and subtopics do not seem to be very systematic.

Their order could have been far better and the same material could have been arranged in a sequential manner so that one topic would naturally follow from the former. Had he devoted more space for the synthesis of yoga systems in a better order and more systematic manner, the impact on the reader could have been much more intense, more specific and more clear. The same comment applies to the different yoga topics he has treated in these two works but we have to glean them togather as they are scattered all over them. These drawbacks may be due to the fact that he was a poet too.

Important Yoga-Concepts

Haribhadra has described some basic yoga-topics and put enough emphasis on them for yogic sādhanā. Such a treatment of these topics lay before us some yoga-concepts which are fundamental and seem to be the pillar of the edifice of an integrated yoga system. Patañjali too has very clearly stated such yoga concepts. Haribhadra is conscious of the necessity of these yoga-concepts and has set them in the treatment of yoga-principles wherever he felt them to be opportune : These yoga-concepts are like this :

(1) Self-assessment (2) Introspection (3) Human efforts v/s fate (4) Adhyātma (5) Satsang or the good company (6) Faith (7) Deity-worship (8) Japa (9) Tapa or penance (10) Bhāvanās (11) Dhyāna and (12) Prajñā.

Let us now take these topics one by one and see what Haribhadra has to say about each of them in turn. It is intended to compare the same with Patañjali's exposition on them and find out whether more light is shed in understanding and grasping the true meaning and purpose behind them all. At the first glance, it can be seen that these topics are important assets to the yoga systems in general and they convey fundemental psychological truths. Without them no psychosynthesis is possible nor can a system of yoga be built.

It is Haribhadra's pragmatic genius that could see the first necessity of self-assessment in the way of yogic life. Without the urge to assess onself no self-development can proceed. One has to find out where one is and what he is before he starts his journey on the way to self-realization. Haribhadra places self-assessment first and rightly too as it is the primary requirement and the first step for yogic life. In the Kārikās 389, 390, 391 of Yogabindu, he has well described self-assessment and lays down the methods for the same. They are three in number (1) One should see one's mental and physical operations, see how they are performed. This is a sort of watching one's activities going on inside the mind as well as outside on

the physical plane (2) the next method is to listen to the comments made by others on oneself and see whether there is any truth in them. It is worthwhile to understand at least the reaction of the people around on one's actions. These reactions may be due to likes and dislikes, due to prejudice and selfishness but there might be some grain of truth in them and would surely be helpful in one's own assesement of the self (3) The third method is looking at the signs or omens. This is not seeing the good or bad omens in the popular way alone, but to me it seems that they mean the general signs of the time and place and the general reactions thereof in the society. Patañjali has used a very broad word like Svādhyāya which can cover not only the meaning of self-assessment but the study of one's self as well as one's spiritual study inside and outside and the study of one's scriptures. He included the meaning of introspection also in this term i.e. Svādhyāya. Patañjali has used a special word for introspection and that is Pratyakcetanābhigama in sūtra 29 of the first pāda of Pātañjala Darśana[8]. Haribhadra too lays down that introspection is necessary but he rightly points out that it can be fruitful only after proper religious performance. Otherwise the danger lies in the probability that the sādhaka would judge himself wrongly and unnecesssarily aggrandize himself instead of cultivating humility. Without purity of mind by pure actions and religious life, introspection would be of no avail. Patañjali too says that introspection is the outcome of Japa and pure Bhāvanās. Introspection is an art and can be performed only after a strenuous training of looking inside one's mind by rigorous religious life. Haribhadra covers three yoga concepts in one stride i.e. self assessment, introspection and religious performance and are all included in one term Adhyātma[9] He gives a similar description of self-ascertainment in another context. This is something different from self-assessment. It can be said without any exaggeration that self-ascertainment is the result of self-assessment. The factors of self-ascertainment are also similar and they are (1) self-introspection (2) perceptor's certifying statement to such an effect and (3) watching appropriate omens or signs as explained above. Self-ascertainment is a three-fold Pratyaya or self-conviction. Haribhadra says that such a pratyaya is a messanger of Mokṣa and gives a firm self-assurance for the task of yogic sādhanā.[10] In psychological parlance, it can be said that these primary yoga concepts convey three or more initial steps (1) Self-examination, self-study and self judgement (2) Introversion and extroversion at the same time and study of one's being from inside as well as outside (3) Self-judgment and self-confidence as well as self-assurance. These are the basic necessities for yogic psychosynthesis. They are the first steps without which no further step can be taken. They are in a way easy because one has to depend on oneself for all these three steps but they are equally hard enough because of that very reason. Human

mind is the greatest asset for man's spiritual progress but it is the greatest creator of illusions too. Unless the mind is made pure concentrated, and prone to spirituality, it would do more harm than good. That is why Haribhadra prescribes these primary yoga-steps and describes yoga-concepts as Adhyātma as is mentioned above. Adhyātma means the progress towards spirituality and should be prone to it alone and then alone can he said to be firmly set on Adhyātma. It requires a constant aspiration for spiritual upliftment. Haribhadra's linking together of self-assessment, self-introspection and religious performance under the general term of Adhyātma is significant as these practices are interlinked by their very nature. One cannot be performed without recourse to the other. This sort of Adhyātma is for the beginner as it provides proper and first means for the spiritual end says Haribhadra in Kārikās 68, 69, 70 of Yogabindu. It is of such great importance by its very function that it is useful to the very end i.e. the achievement of Mokṣa. And this is very apparent because self-assessment, introspection as well as religious performance are useful at all stages of spiritual growth.

Modern Psychology rejected introspection as a psychological tool. It has no clear concept of introspection as yoga-systems in India had. Introspection can be useful only after primary steps of purification and others. Humanistic psychology again sees great potentialities in introspective methods. It is a good augury if it is adopted on yogic lines.

The three-fold first steps of Adhyātma convey the importance of human efforts. The performance of religious duties is nothing but human efforts towards achieving the goal. Nothing can be achieved in yoga without human efforts. Yoga is the science based on the right human efforts in the field of spirituality. Haribhadra has discussed the subject of fate and human efforts and their inter-relations. Treading the traditional path in Indian Philosophy, in general he asserts that human effort is the seed and fate is its outcome or the result.[11] Efforts is human in hands and not the fate. To control fate one has to control one's actions and efforts. It is the law of nature that good efforts lead to good results and bad works to a bad end. This is a universal law and that works in the yogic field too. Yoga is the science of life and its dynamics lies in the intensity and purity of human efforts. The efforts here are mainly on the mental and spiritual planes and so yoga is rightly called psycho-dynamics too. Life is nothing but activity as seen on material and mental plane. Right activity and efforts lead to the right goal. In short, efforts alone has been given an important central place in yoga and fate is given a secondary place and that too for its alteration and transformation into a spiritual concept of grace.

All the emphasis on efforts is appropriate because the goal in yoga is very difficult to achieve and most intense strivings alone can lead man swiftly on the spiritual path. But the efforts must be in the right direction and precaution is to be taken at every step. One step missed and there would be a disaster. What would then save the initiate on his very difficult journey? It is satsaṅga which can be a sure guide to him. All scriptures prescribe this basic measure to all the aspirants. Haribhadra cannot overlook this useful measure and he suggests this remedy to get out of the worldly attachment and atmosphere by means of satsaṅga or the company of good and saintly persons and in their absense to have satsaṅga with high thoughts in the scriptures. He describes such contacts with saintly persons and scriptures as a sort of yoga in Kārikā 85 of Yogadṛṣtisamuccaya. The merit of satsaṅga is great because by good company man has before him a direct example of good conduct; he thinks good thoughts and is inspired to higher life and does not have any chance for unholy thoughts or actions. This is a matter of day-to-day experience of every man that good company has a very healthy influence on man and specially the sādhaka. Satsaṅga means the contact with the ultimate Truth and this is the true meaning of this word. The use of good company is also for the contact of the good and true which reside in all of us. Moreover satsaṅga can be readily available. It can be had in the form of reading good books too. Thus satsaṅga plays a great part in the day-to-day practice of yoga.

But satsaṅga can be useful only if the sādhaka is sincere to the core and is ready to throw off all that he finds in himself faulty and perverse. He must confess at least before his Guru or a worthy person his sins and vices in order to get rid of them all and nip them in the bud. Haribhadra knows the true value of remorse for and confession of sins and this can well be seen from such of his remarks in Kārikā 17 of Yogadṛṣṭisamuccaya. This practise of remorse for one's sins is an established principle even in the modern abnormal psychology. It leads man to accept himself as he is and by such confession and remorse alone he can cleanse himself. This practice found place in every religion because it is psychologically a sound principle. After such cleansing of his heart and mind if the sādhaka takes resort to satsaṅga it surely would have a marked effect on him in no time.

The next and perhaps equally important yoga concept is that of śraddhā or faith. Faith can be generated by satsaṅga. Bhagvat Gītā declares without any hesitation that the man becomes what faith he holds, his very being is made of faith.[12] Inversely it can be said that a man's actions

generate a similar faith i.e. goood actions generate good faith and wrong actions a wrong faith. Faith and actions and one's being can never be seperated and they make a whole. Haribhadra recognises this principle and makes a similar statement in Kārikā 227 of Yogabindu. From the discussion uptil now of these yoga-concepts, it can be well seen that they are all interrelated and one is related to another in a subtle way. These yoga-concepts are not mere concepts but they are principles of yoga and as they are psychologically sound, they are the principles of psycho-synthesis too.

Faith has been very well upheld by Patañjali in his unique and pithy style. He recommends it to the common man who desires to tread the path of yoga. As is his style, he gives only one sūtra consisting of only eight words but he has couched in it a volume of subtle and far-reaching meaning.

In the sūtra 20th of the first Pāda he says that the path of yoga for an average man can be built on the firm foundation of faith or śraddhā. How is this possible ? He says that energy and enthusiasm are begotten from faith. This in turn begets self-consciousness i.e. the conciousness of the self, the higher self or the core of consciousness. Consciousness leads to concentration and that in turn leads to Prajñā or the highest knowledge. This statement would seem to be fictitious if seen casually. But it is pregnant with a meaning and that can be grasped only by its application in the form of an example. But before we take up such an examination of the statement about faith by Patañjali, it can be asked how such faith can be generated ? The inquirer may first doubt the very statement and even if he accepts it, he would ask how an ordinary man can have such a faith. Is it a gift of God or boon of nature ? All these doubts can well be answered only by a simple and day-to-day experience. Let us take an example of a novice in a smithy workshop. The novice does not know even the ABC of the smithy work. The black-smith introduces him first with work of the hammer and anvil. Slowly the novice begins to learn one process after another and in a few years becomes a blacksmith and going further in the line, he becomes a technician. He had no confidence in the beginning in even holding the hammer but in a few years he becomes a technician. How is this every-day miracle performed ? It is the work of faith but the faith is generated by practice. As is the practice, so is the faith. The novice gained faith as his practice increased and the higher and subtler the practice, the higher and firmer his faith becomes. So Patañjali is right in making the statement that faith would certainly make an ordinary man an adept in the path of yoga if he practices yoga methods. If a novice becomes

a technician by practice, a novice in yoga path can be adept by successive stages. His practice of yoga would create faith in it and create faith in himself and his real self because the practice of yoga is pertaining to one's mind and self. Faith in the self would create energy and enthusiasm for the further and subtler search of the self. This brings on more and more self-awareness. Such self-awareness naturally creates self-concentration which would be easy and natural and not strained. This sort of natural and matter of course self-awareness and self-stabilization would result in Prajñā which is the highest knowledge. Such is the marvelous work of faith and is open to experience to all as it is so in work-a-day life everywhere at all times. It proves also the dictum of Gītā that man is what his faith is. It is psychologically sound too. The psychological process generated by faith can well be understood in the example of the novice and it creates identification with the object of knowledge as well as the knowledge thereof. Self-confidence brings forth energy. energy in turn gives more insight. The same process takes place with regard to the practice of yoga and here the last stage of insight in the subject is called insight of the self which is nothing but Prajñā.

This is the reason why Haribhadra repeatedly insists on the practice rather than argumentation. The latter is futile because it leads nowhere or leads to wranglings. Practice alone is the true source of all faith and all knowledge and all yoga. But practice must be rightly followed. Right practice generates a right sort of faith and firm faith leads one to the highest goal of Mokṣa.

Faith needs an object on which it can hang. To rise higher the object must be a higher one. A model is the prerequisite of faith. In the instance given above the novice has the blacksmith as his model and keeping his art before him he learns smithy and in due time becomes a blacksmith; then the object again changes and he keeps a technician before his eyes as a model and becomes a technician. So in the case of sādhaka, he must keep an ideal object before him. That is why Haribhadra recommends deity-worship to a sādhaka. The deity is a model and it provides an ideal image in whose likeness the sādhaka moulds his life. In Jainism, there is worship of the Tīrthaṅkaras. Haribhadra brings the concept of deity-worship only because it seems useful to him in sādhanā. He defends this concept in Kārikā 297 of Yogabindu. He recommends it in Kārikā 397 of the same book. What is the criterion of a deity worthy to be proved ? The common features of all deities according to him is their capacity to grant favour. People should not quarrel with regard to the choice or the preference of one's deity. Such recommendation of Haribhadra for a deity-worship

may seem to be a sort of sectarian impress on him but it is not so at all. He has very well grasped the psychological import of deity-worship and that is the reason for his insistence for it. As a practical man he could well see that man cannot rise at once to grasp the highest goal of the supreme state of Mokṣa nor can he imagine it; the novice can only keep a concrete image before his eyes. That is why he advises not to quarrel about the choice of a deity. Patanjali too makes such an exception and brings in God for the purpose of Japa.

This brings us to the yoga principle of Japa. Japa is the best means of worshipping a deity. It is a great invention in the science of religion all over the world. The practice of Japa seems to be a universal principal common to all religions in one form or the other This is because it expounds a deep psychological principle. It seems that the subtle and fundamental principle underlying Japa has wrought wonders in the history of man. Not only its universality makes it important but its subtlty also seems to be wonderful. The great saints all over the world have used this means of sādhanā and they have had great influence on the masses. Buddhism could react far and wide and even to distant lands not by sword but by merely the charming three-fold sūtra of surrender to Buddha, Dharma and Saṅgha. The repetition of the name of the deity or the mantra creates in him a power which he realizes in due course. Haribhadra describes the merits of Japa and its methods in Kārikās 381 to 387 in Yogabindu. He clearly states that Japa is Adyātma, it removes sins as medicine removes poison. His main emphasis is on the concentration of the meaning of the mantra in Japa. That alone is usetul because mere recitation of the word would lead to hypocracy. He suggests that one should give up Japa for a while when one is disturbed but even then he should try to concentrate on the meaning. Patañjali too has laid down this principle of Yoga and his very definition of Japa describes the importance and the manner of Japa in sūtra 28 of the first Pāda. Japa is the repitition and meditation by Bhāvanā in the meaning of the mantra Aum. Meaning is all important in Japa. Mere oral repitition of a mantra is of no avail. It is the meaning that seems to be the most important in all walks of life. The same name has different import for different people. That is why Patañjali has rightly emphasised the essence of Bhāvanā in Japa. The meaning of Mantra and the Bhāvanā are not the same. Both are psychological in nature but their import is not the same. That is why in all yoga treatises Bhāvanā is given an independent place because it has importance of its own.

So the topic of Japa leads us to the topic of Bhāvanā. But what is exactly meant by Bhāvanā ? It is indeed difficult to describe Bhāvanā in a

few words, and no definition is provided in the yoga works. Even then it is worthwhile to grasp the import of the word Bhāvanā. Haribhadra has well endeavoured to describe it in the Karikā 28 of the Yogadṛṣṭisamuccaya. It means writing. worshipping, offering a gift, listening to, reading, duly grasping, publicizing, studying, pondering over, imbibing the spirit of the Mantra. These are all the forms of Bhāvanā in daily worship. The last adjective "imbibing the spirit" is perhaps the most important. It alone gives out the core meaning and it leads us to the four well-known Bhāvanās of Maitri, Muditā, Karuṇā and Upekṣā. Jainism describes twelve Bhāvanās. Jainism shows great insight into detailed descriptions of the subtle nature not only in this regard but into all concepts whether they are religious or yogic. Suffice it to understand these four Bhāvanās enumerated above, because they sufficiently cover the whole ground. Maitri Bhāvanā prepares the mind of the sādhaka to keep a friendly attitude to the happy ones. It debarrs to have any illwill or jealousy towards them because that is the general tendency in all men.

The second Bhāvanā is Karuṇā. It is compassion for the unhappy. There is misery all around in the world and most of the people are unhappy in one way or the other and every unhappy man expects sympathy. So it is ordained for the sādhaka to have compassion for the unhappy. The third Bhāvanā is Muditā and it is to be happy on seeing the righteousness in others. Righteousness is the best merit for which one should feel happy. The riches, power or the worldy happiness are not the objects for which the sādhaks should feel happy but it is only the righteousness in man that he should feel joy. The last but not the least, he should keep an emotional indifference towards the evil. This does not mean that he should not see the evil as it is but he should have complete non-cooperation with all that is evil. These four Bhāvanas not only purify the citta of the sādhaka but they provide the best motive power for his spiritual work. The Bhāvanās as they are described are more related to the emotional aspect of man's mind and emotions provide the motive power for mental activities. It is said that Bhāvanās alone are the source of man's capacity and ability.

On having a restrospective glance on Japa and Deity-worship along with the Bhāvanās it can easily be seen now that the deity-worship provides the sādhaka an ideal image for his spiritual upliftment. Japa strengthens the image by thinking on the meaning behind the image and the Mantra suggestive of the image and Bhāvanās provide the best and pure motive power for the attainment for the goal.

All these steps and concepts and the principles of yoga seem to be complete in themselves but even then the task of sādhanā does not seem

to be easy. It is a common experience of the sādhakas all over the world that they feel temptation at every step of their march towards the goal and most of them are enticed and beguiled in one way or the other and are confounded a number of times before they make any advancement. The masters of yoga were aware of this great and constantly lurking danger of enticement and they found out the remedy for this greatest of all dangers. They knew by experience that it is only by constant Tapas that the sādhaka can save himself from any lapse in Sādhanā. Tapas is the only remedy for any such danger at any time and it can save him from any lapse always. The value of Tapas is so great and its importance is so immence that in ancient times in the Jain tradition yoga was called Tapas. As a matter of fact too, Tapas is of the utmost importance in yogic Sādhanā. It can be said that nothing worthwhile is gained without Tapas. Tapas has a very wide and deep meaning and it means in short the capacity to take pains for the achievement of a higher goal. In the worldly life too the parents have to undergo Tapas for the children, the student has to take pains to achieve higher learning, the scientist has to make immense efforts to find out truth in nature. Anything done with intence efforts for a good motive can be called Tapas. Those who do not care to perform Tapas have to undergo Tāpa or the heat of the adverse situation and untoward reactions. The Bhogi or the enjoyer of worldly objects have to reap the bitter fruits of their lowly joys and suffer from various diseases. This is nothing but Tāpa or heat of the reactions of their base enjoyments. There are only two alternatives for every man and that is the choice for Tapas or the choice for Tāpa. The wise choose Tapas and willingly undertake it in order to avoid Tāpa. That is why Haribhadra like all other propounders of yoga describes Tapas as the destroyer of the evil. In the Kārikā 131 of Yogabindu, he recommends Tapas to be performed in accordance with one's ability. One should not strive for anything beyond one's capacity oterwise it creates such reactions which are worse than the evil. Haribhadra seems to be fully conscious of the reactions of Tapas if undertaken beyond one's capacity and measure. To be free from such dangers from overdoing in Tapas and its reactions, Tapas must be by Dhyāna. Dhyāna is the true test of Tapas. If Tapas does not end in concentration of the mind it would either be futile or would lead to reactions. The very purpose of Tapas is the purification of the mind and a purified mind is at once prone to concentration. It is the unclean mind that runs after worldly objects and is diffused. So true Tapas must lead to purification of the mind and consequently concentration on the goal. It must show the signs of Samatā too because concentrated mind leads to a balance of mind. All this is made quite clear by Haribhadra in the Kārikā 362 to 364 of Yogabindu because concentration,

samatā and purification of the mind are the natural concommitants of true Tapas.

Haribhadra shows his deep insight in the subject of yoga and yogic experiences when he describes such a higher stage of concentration as Dhyānarasa. The sādhaka has the real joy of concentration only when he identifies completely with it. In the Kārika 412 in Yogabindu he uses this compound word Dhyānrasa and it means that the sādhaka finds real interest in dhyāna. In the same fashion he uses a similar word or perhaps coins it in his own style and describes the Sādhana for yoga as Yogābhyāsarasa. Not only the state of concentration gives real Rasa but the very Sādhanā for it gives true Rasa. Such supreme Rasa alone can make Tapas enjoyable and that alone can keep the Sādhaka safe from any enticement on his way to the supreme goal. In Kārikā 412 in Yogabindu, Haribhadra has shown the real key to yoga-Sādhanā. He suggests by these two words i.e. Dhyānarasa and Yogābhāyasarasa that Tapas or even the yoga practice as a whole is not dry but generates such a Supreme Rasa which is conducive to Mokṣa and before which worldly enjoyments are trash and are like the figments of imagination.

There is much more meaning in such a description of Dhyāna which is one of the highest yoga-concept or Yoga-principle. Such Dhyāna leads to Prajñā says Haribhadra in the same Kārikā. If accompanied by the knowledge and right inference, Dhyāna would surely engender Prajñā in the Sādhaka in course of time. When the Sādhaka reaches the stage of Prajñā he gets the highest type of Buddhi, Jñāna and Asammoha. This means he attains such Buddhi which can penetrate any object; he would get to such a jñāna which would pervade anywhere and he would be in such a subtle frame of mind that nothing can entice him. Such a threefold higher stage when achieved is conducive to take the sādhaka above all actions. Haribhadra describes this threefold stage in Kārikās 120 onwards in Yogadṛṣṭisamuccya and thereby states that it would lead to the highest stage of Mokṣa.

Thus we have covered all the main Yoga-concepts or pillars of yoga and therein it can be seen that Haribhadra shows a keen insight in the description of the each one of them. This subject now leads us on the subject of the eight dṛṣṭis of Haribhadra.

The Eight Dṛṣṭis

Polarity is the universal law of existence. Life too manifests this law everywhere and at all stages of its growth. Life is purposive and the

object of the purpose stands for one pole and the stage of life is another pole. In man's life his Jīvātmā or his personality shows one pole and his goal of life is another pole. His efforts to reach his goal is his very life-process. As the man grows, his personality develops and along with his growth his goal also widens and rises higher and consequentty his life-process too changes accordingly. Such is the polarity of life seen everywhere in human society. But the polarity of a sādhaka's life differs to a great extent. His goal is fixed and so one pole of his life becomes stable. This is not so in the case of an ordinary man because his pole of the goal too changes from time to time. Today his goal is power next day or in a few years the goal is money and this process of change goes on from his youth till the end of his life and even from life to life in sequential rebirths. But happy and blessed is the sādhaka that he is in a position to fit the pole of his goal. This makes a very great difference in the sādhaka's life and puts his life on a firm polarity. As one pole is fixed the polarity of his life process assumes a new and easy formation. Now arises the question of the pole of his present stage of existence. No two persons or the sādhakas are on the same plane of consciousness; even the same person lives on different levels of consciousness as he progresses or regresses. Still however, as the growth of an ordinary man and even a sādhaka is generally very slow, his pole of existence can be marked out roughly and can be described by his general characteristics. As the stage of personality growth changes his life process too changes accordingly. But for the Sādhaka the process becomes easier as the pole of his goal is already fixed. He has to march towards and the change in his life-process solely depends on the speed of his race towards the goal. As soon as he reaches the goal and makes himself stabilized on the fixed pole of his goal the two poles become one and the life process of such a Mukta Sādhaka becomes one with the process of the universal ultimate consciousness.

From the polarity principle, it is easy to understand the different categories of Sādhakas like the Apurnabandhaka and others. These categories are the general descriptions of the different levels of consciousness wherein different Sādhakas have their standing. These are the general exposition of the focal points of some of the main personalities. All of them have the same goal but all of them stand on different levels of consciousness and growth. The Sādhakas of each category may be said to be standing on one common level but each of them may have varied degrees thereto. This can be compared to the sun and its sattelites like the Mars, Earth, Jupiter, Saturn and others. They are moving in the same zodaic but each one of them has its own revolutionary movement round the sun.

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In short, every Sādhaka in each category has his own focal-point though the general level or the features may appear to be the same.

Categories are all arbitrary constructions for the sake of understanding the general features of a sādhaka and to know where he stands in his personality growth or spiritual growth. As soon as the Sādhaka knows his level of consciousness by self-assessment and self-introspection as well as by general omens and comments of others he can find out where exactly he stands and comparing and measuring the distance roughly, he can gauge how far has he to reach the goal of Mokṣa. Thus the Sādhaka fixes his own personality-pole. The only task though a very different one is to traverse the distance between the focal point of his personality and the already fixed point of his goal i.e. Mokṣa. As he treads this path and traverses the distance there is a change in his personality growth and so changes his life-process accordingly. The speedier his march towards his goal, the faster is his personality growth. He has with him the means of Yoga to traverse this distance. He knows very well that yoga provides the shortest cut to reach the goal. Yoga is equally graceful towards all as God is but it depends on the Sādhaka to utilize it. It depends on his capacity to utilize yoga and his will to ride the yoga-vehicle that he reaches the goal earlier or later than his expectations.

This question of traversing the distance between one's own self and the goal by means of yoga reminds me an epic story which can quite aptly be applied to it. Once the Gods had a fancy that amongst them all must be worshipped first by men. Men cannot decide whom to worship first: so the Gods went to Śiva and Pārvatī to give their choice for the God to be worshipped first. Śiva said that he would not give an arbitrary judgment without knowing the respective worth of every God. So he suggested that one who would take one round of the universe at the highest speed and come to them first would be the chosen God for being worshipped first among them all. Thereupon all the Gods ran as they could on their respective vehicles like Haṁsa, Vimāna, horse or an elephant. Gaṇapati has only the mouse as his vehicle and it is an impossibility for him to go round the Universe even in ages to come. But intelligence incarnate as he was he wrote the sacred word 'Aum' on the ground and went round it in no time on his mouse and then sat at the feet of the Śiva and Pārvatī. Soon the Gods began to return one by one and assembled there after going round the Universe. Some came almost at the same time and began to argue about their returning first. All the while Śiva and Pārvatī were smiling and on being asked for their judgment they said that Gaṇapati was the first-comer and the winner of the race! All began to laugh at the

judgment as they thought it was a joke at the expence of Gaṇapati. When Śiva seriously stated that it was the fact, they began to ask the reason. They were told that Gaṇapati having a large head used the high intelligence inside it and he went round the symbol of the universe the Aum and that was the reason for his winning the race for being worshipped first. Thereafter Gaṇapati is always worshipped first among all Gods and even before Śiva and Pārvatī on all auspicious occasions. The purport of the story lies even deeper still. As Aum is the symbol and the substance of the universe so was Gaṇapati the possessor of all virtues as his very name suggests. He had no outward speed but had the capacity to traverse the universe mentally and spiritually in no time because on the superconscious level, all the universe is one.

Like unto Gods, sādhakas too are many and are on different levels of consciousness and have different vehicles though the vehicles are apparently yogic. It is not the vehicles alone that matters, it is the speed that matters. But speed in the wrong or long direction is not useful as speed on the shortest road. It is the capability like the Ganapati that is the efficient means for Yoga and that alone provides the highest speed to the sādhaka. But speeds of the Gods varied from god to god even though they were on the same path. imilarly the speeds of Sādhakas vary in accordance with their yoga-Sādhanā. Such speeds can be as many as are the Sādhakas. Haribhadra recounts only the three categories of such yoga speeds. He calls them three yogas but looking to their descriptions they are three general categories of yoga-speeds discussed till now Haribhadra describes them in the three name of yogas like Icchā-yoga, Śāstra-yoga and Sāmarthya-yoga, in the Kārikās 2 to 5 in Yogadṛṣṭisamuccaya. By the first he means 'the yoga by intention', second, 'the yoga by scripture' and the third 'yoga by exertion'.

He describes 'the yoga by intention' and says that this type of yoga mainly shows the intensity of the intention or the keeness of the sādhaka. The keener the intention the speedier is he on his way to the goal. The second category of the 'yoga by scripture' mainly shows the intensity of the sādhaka to follow the scriptures but had no insight of his own. He is not self-dependent in the matter of reaching the goal nor has he the insight for it. But in the third type of 'Yoga by exertion' the sādhaka achieves such immence capability that he like Gaṇapati can reach the goal in no time. Like Gaṇapati he gains an insight which sheds new light on even the scriptures and illumines his path for the realization of the goal of Mokṣa.

Patañjali has given a very rational exposition of this concept of speedy traversing of yoga-path. He says the speed depends on the Tivra-Saṁvega

i.e. the intensity of the yogic Sādhanā and not on anything else. There are three categories of such speed i.e. mild, medium and intense and there can be more combinations out of these three intensities for Sādhanā. In the sūtras 21, 22 of Pātañjaladarśana he states that very intense Saṁvega brings forth the desired result at once and takes the sādhaka to the threshold of the goal of Self-realization. But all cannot have the same intensity and some have mild and some have medium sort of intensity and so the realization of the goal also slows down accordingly. It seems to me that Haribhadra has taken up the clue from these sūtras and has expressed the same concepts in his own style in the three forms of yoga of different intensities. His way of such expression seems to be practical enough. From different sorts of Sādhakas and their observation, he could see that some Sādhakas have good intentions for the practice of yoga but they are not implemented in practice. Some Sādhakas follow scriptures but they have not the insight into their details. Only the Sādhakas of intense self-activity alone can have a speedy progress towards the goal. In short, my surmise is that this classification of the three yogas is not a new classification at all nor does it present any new types of yoga but they are the three categories of the intensity of Saṁvega for the attainment of the goal. This is fully supported by the above comparison with Patañjali's sūtras.

The word Tīvrasaṁvega is pregnant with meaning and covers all the three categories or aspects enumerated by Haribhadra. Intention, study of scriptures and insight with self-exertion are all included in this word Tīvrasaṁvega and it leads to what Haribhadra calls a Driṣṭi. The definition of Driṣṭi is very similar to the meaning of Tīvrasaṃvega. In the Kārikā 17 of Yogadṛṣṭisamuccaya Dṛṣṭi is defined like this : "By view-point (i. e. Yoga view-point) we mean here that type of understanding which is coupled with right faith and which as a result of annihilating unwholesome tendencies is conducive to a state of mind characterised by wholesome tendencies". Dṛṣṭi covers understanding based on right faith and it destroys wrong tendencies and fosters good ones. Reverting to our concept of polarity it becomes easy to understand Dṛṣṭi as well as Tīvrasamvega which is nothing but Haribhadra's three yogas combined into one i.e. Yoga by intention, yoga by scriptures and yoga by exertion and insight. As already seen above, Tīvrasaṁvega represents the highest movement of the Sādhaka to his goal. This is completely an operational concept. Haribhadra like Patañjali desires to express this straight movement into eight natural stages.

The eight stages are not arbitrary but are suggestive of eight aspects of increasing, changing and accelerative movement towards the goal. Each stage represents a novel aspect of the movement, a new acceleration and

an addition of a new operation. All this happens in the personality of the Sādhaka and naturally his personality grows fast and each stage assumes a new form and gets a new movement, and a new operation. He has to give up the wrong tendencies as he progresses and rises higher in the personality growth, and gets on new and healthy tendencies by addition of new psychic operations at each stage of his very fast evolution. His faith in the good increases at every stage and his faith in himself becomes stronger too. In this wise at each stage he assumes a new and a higher and a more integrated personality. The eight Dṛṣṭis thus represent eight stages of personality growth. If the Sādhaka's effort really assume Tivra-samvega he gets to the soul in no time, says Patañjali. Swami Vivekanand says that such a Sādhaka can become a perfect yogi in eight months. Such is the capacity of Tīvrasamvega which is the sole capital of a true sādhaka.

Dr. K. K. Dixit has rightly stated at the very start in his introduction to Yogadṛṣṭisamuccaya, that Haribhadra mainly discusses the problem of an ideal personality in this book. Pandit Dalsukhbhai Mālavnia in his preface has suggested that Haribhadra divides spiritual evolution of a Sādhaka into eight stages i.e. eight dṛṣṭis. The Sādhaka achieves new vision on each stage of the evolution and that is why Haribhadra seems to have named them as Dṛṣṭis. As suggested by Pandit Malvania Haribhadra seems to have adopted the word Dṛṣṭi from the Buddhist doctrine of eight Dṛṣṭis but he seems to have worked them out in accordance with Patañjali's scheme of eight yogāṅgas or eight Yoga-factors. These eight Dṛṣṭis form the main architectonic not only of Yoga-dṛṣṭisammuccaya but all the yoga-concepts of Haribhadra. They form into one body of Yoga and represent his whole concept of yoga. Other concepts on the Yoga are the aids and work as pillars to this main body of Yoga. It is worthwhile to see how Haribhadra treats each of the Dṛṣṭis. I have thought it fit to compare each of them with the corresponding Yoga-limb of Patañjali. Before that, it is useful to glance at and study the comparative limbs of yoga in different Yoga-systems.

Haribhadra's Dṛṣṭis	Patañjalis Yogāṅgas	Bhagavaddatta's List	Bhadanta Bhāskara's List
1. Mitrā	Yama	Adveṣa (Non-antipathy)	A-kheda (Non-Weariness)
2. Tārā	Niyama	Jijñāsā (Keen desire to know)	Anudvega (Non-disgust)
3. Balā	Āsana	Śuśrūṣā (Desire to listen)	A-Kṣepa (Non-distraction)

4. Dīprā	Prāṇāyāma	Śravaṇa (Listening)	An-utthāna (Non-interruption)
5. Sthira	Pratyāhāra	Bodha (understanding)	Abhrānti (Non-illusion)
6. Kāntā	Dhāraṇā	Mīmāṇsā (Cogitation)	An-anyamud (not finding pleasure in anything else)
7. Prabhā	Dhyāna	Pratipatti (Acceptance)	A-ruk (Non-ailment)
8. Parā	Samādhi	Pravṛtti (Implementation)	An-āsaṅga (non-attachment)

The study in comparison of these four corresponding stages in personality of the growth of a Sādhaka, reveals that Haribhadra is very much influenced by Patañjali in this regard. The other two gradations roughly correspond to eight Dṛṣṭis but not to an exact measure. Bhāgavaddatta's expression of the stages is in positive terms while Bhadant Bhāskara's presentation is in negative terms as is the convention in the whole Buddhist tradition. We have chosen therefore to compare and explain the two corresponding stages in Haribhadra's and Patañjali's Yoga works. It can be seen from such a comparative study that though Haribhadra tries his best to go deep into the concepts of these stages and attempts to describe them to the best of his ability he seems to lack the subtlety and cogency of Patañjali's exposition. That is why I have thought it desirable not only to compare their corresponding stages of yogic evolution but to suggest and point the subtlety of Patañjali's exposition wherever necessary. Haribhadra states in the biginning that the first four stages are liable to degeneration while the others are not. All the stages remove the veil of ignorance and as the Sādhaka rises higher the veil begins to disappear or fall down. Yoga is described as Jyoti in Yoga literature and Haribhadra too compared it to Kalpataru or Wishfulfilling tree. It is an interesting work to study yoga and comparison becomes more interesting and edifying.

Now let us take the Dṛṣṭis presented by Haribhadra and compare and expound them one by one in their sequence.

Mitrā and Yama

It is generally remarked that the scheme of eight Dṛṣṭis is a novel one. It is so if it is seen from the Jain point in view as there is no such parallel, in Jainism, but as is already remarked, Haribhadra follows Patañjali's eight Yogāṅgas in this regard and so there is no novelty as seen from the evolution of yoga as such. Now let us take up the first Dṛṣṭi Mitrā. Haribhadra characterises each Dṛṣṭi by the general features of each one. In

Mitra the Sādhaka accumulates the seeds of Yoga and having a high regard for Tīrthaṅkaras offers prayers to them. He marches towards the Granthibheda and his soul's capacity to receive matter-particles is being gradually diminished till at last he reaches the state of Caramāvarta. It is the well known philosophical concept in Jainism that a Jīvātmā generally is in the midst of a whirlpool of matter-particles and as he rises higher spiritually his capacity to receive such matter particles diminishes till he reaches Caramāvarta which is the last round of matter-reception. In Mitrā Dṛṣṭi the reception of matter particles begins to diminish. Moreover he pursues good acts thinking to be desirable and supresses demerits called different Sañjñās. According to Jainism there are ten Sañjñās or defects of character (1) anxiety for food (2) fear (3) Sex-passion (4) attachment for worldly possession (5) anger (6) pride (7) deceiptfulness (8) greed (9) mentality for the mob (10) desire for flattery from the people. In Mitra Dṛṣṭi these defects are to be got over. There is a natural feeling for disgust for the worldly existence and an inclination for good acts like writing, worshipping, offering as a gift, listening and reading scriptures, grasping their meaning, their publicizing, studying and imbibing their spirit and such others. He likes the contact of saintly persons.

This description of Mitrā Dṛṣṭi sums up the vows to be performed in Yama. Yamas are five in number : non-violence, truthfulness, non-stealing, continence and non-receiving according to Patañjali. By proper observation of these basic vows, the Sādhaka lays the firm foundation of his yoga-sādhanā. Patañjali starts with the psychic foundation and formulation first. These vows are interrelated and one leads the Sādhaka to another. Non-violence means universal love and without such love no sādhaka can start well. When the mind is full of love and permeated with love alone, the Sādhaka can see truth. His love must gradually rise to such an intensity that in his presence even the wild animals would give up their cruelty. Truthfulness leads to such a psychic power that it all happens as the Sādhaka utters. Such other powers accrue on full observance of these vows. These vows are to be observed at all times and at all places i e. everywhere. Then alone can they endow psychic powers, to the Sādhaka. These powers are essentially spiritual in nature and are not merely psychic powers. Yama thus lays down the firm foundation of Yoga-Sādhanā. They are the first requisites for spiritual polarization. Once they are made part of one's being, the rest of the yoga-work becomes comparatively easy. Haribhadra includes these five vows in his description of Mitrā by including in it the conquest of ten sañjñās.

His expression is in negative terms but Patñjali puts forth the basic yogic vows in positive and clear terms. Haribhadra tries to interpret them

by describing some common features in order that they can be understood even by a common sādhaka and no commentary be needed for him. It must be made clear here that the styles of Haribhadra and Patañjali are quite different because they have before them different sorts of readers. Patañjali's style is epigrammatic while Haribhadra writes in a style which would be understood even by a comman man.

Tārā and Niyama

By this dṛṣti the sādhaka achieves some new features and characteristics. He now gets an intense liking for discourses on Yoga, has great reverence for the Yogis, serves them with faith, gets rid of minor disturbances and his conduct becomes cultured. He is no more fearful, does good deeds with ardour, and is above improper actions and follows the injunctions of those who are authority in this field.

Tārā is the parallel concept of Niyamas in Patañjaladarśana. There are five Niyamas: internal and external purification, contentment, mortification, self-study and worship of God or the deity. These are the rules for conduct for day to day practice and are based on the five yamas. Cleanliness can lead to Godliness. There must be internal as well as external purification. Purification is then the first sign of Sādhanā. Sādhaka should purify his mind and he should always remain contented with whatever he gets or in whatever condition he finds himself. Tapas is needed too and the more psychic it is, the more beneficial it becomes. Self-study means study of the Self and study by the self and study for the self. Surrender to God is no less prerequisite as by such surrender alone the Sādhaka can become carefree and completely detached in every way.

Herein too Patanjali is more specific and states the subject in direct and straightforward manner. More important is his remedy for the distractions which might upset these yamas and niyamas. The real remedy for them is Vipakṣabhāvanā i.e. the Sādhaka sould think contrary thoughts when inimical thoughts arise in the mind. When ideas of sex, untruth, violence, impurity etc. arise in the mind the sādhaka should begin to think of the contrary thoughts and ponder that such evil thoughts would lead to misery ultimately. Doing so he must think of positive thoughts. Patañjali lays down a great law on the Psychic level that bad thoughts can be turned into good thoughts by imagining the stark result of improper thoughts. Psychologically too this principle seems to be enough. The energy that is there behind the evil thoughts can be channelized into good thoughts, because psychic energy is the same in their formulations. This law of Vipakṣabhāvanā shows that it is the psychic that is behind the

formulation of both the good and evil thoughts and by this Bhāvanā it can very well be sublimated. This is a great law of sublimation and transcendence.

Balā and Āsana

In Balā the Sādhaka is 'getting seated in one's nature.' His attachment to the worldly things begins to vanish. His sitting posture becomes firm. His style of working is without haste and disturbance is eliminated. His desire for the knowledge of scriptures gets keener and he can continuously harbour good thoughts. There are no more distractions in his spiritual endeavour. The parallel concept of Āsana is described as a posture which is firm and pleasant Here the posture does not merely mean the physical posture but mental equilibrium also. When the mind is self-stabilized and is at ease, the real posture is attained. The two sūtras related to this are more important. Such a posture can be achieved by relaxation and concentration of the mind on the Infinite. These two processes must go together because they are fully interlinked. Relaxation leads to concentration and concentration on the Infinite can give relaxation. The relaxation must not merely be physical but also of the whole nervous system along with all the muscles and eventually it must result in mental ease too. By such relaxation the mind can easily be concentrated. Concentration must be made on anything that is infinite. Such a simultaneous double process would give a firm posture - mental as well as physical. By such a posture the Sādhaka can transcend all qualities and he is not affected by any of them. There qualities may be physical as heat and cold or mental like happiness or unhappiness or spiritual like sin or virtue.

Herein too Patañjali is more specific and clear in his statements. He provides a sound psychological principle by describing Āsana. It is the principle of the simultaneous use of relaxation and concentration on the infinite. It is a matter of common experience that when one sees the vast expanse of the sea or looks up at the infinite sky he finds an inscrutable peace dawning on his mind and the whole of his being. He then feels a a sort of relaxation which cannot be achieved by any other means. The same principle of relaxation-cum-concentration is seen working behind this common experience. This principle has a great experiential as well as existential value and deserves to be applied in a variety of ways in sādhanā as well as in day-to-day life.

Diprā and Prāṇāyāma

The fourth stage is Diprā or Prāṇāyāma. In this stage the sādhaka begins to consider religion dearer than his very life. He would give up life

but not his religion. He knows that the man's religion is the real companion from life to life. He gets pleasure in devotion and begins to have a vision of his goal.

Patañjali describes this stage as Prāṇāyāma. It simply means the control of the breath if only its literal meaning is taken. But in Sanskrit, Prāṇa means not only the breath but also the physical, psychic and spiritual energy. Prāṇāyāma therefore means the control of all such energy. The word Āyāma meaning control deserves some attention on our part. It means a willing control, it does not mean inhibition at all. Inhibition generates reactions but control gives command over all the energies and their functions. In sādhanā as well as in the life of the common man, energies play an important role. Most of the problems of abnormalities are due to the lack of control of the energies in man. The energies are like fire: if they are mastered they are useful but if they become the master they play havoc.

If prāṇāyāma is well secured it removes all the obstacles and the inner light begins to shine and illumines the mind. This too is a matter of common observation. When a man is self-controlled he is self-stabilized and his mind works efficiently but when his mental and physical energies are diffused, he cannot use even his common sense. Such common experience suggests too that the control of energies is the most important task even in day to day life. For the Sādhaka, such a control alone can lead him to spiritual concentration. That is why Patañjali states that Prāṇāyāma alone makes the mind steady and also ready for concentration. The art and the beauty of the style of Patañjali lies in the fact that he expresses great and experiential truths along with operational methods very succinctly and still very clearly. The truths reveal themselves as the methods are followed in practice sincerely and correctly and they lead the sādhaka to the next higher stage. Such a sādhanā is self-revelationary and if correctly followed leads him from step to step and from level to level uptil the highest stage.

Vedyasaṁvedyapada and Siddhātmā

This term is introduced by Haribhadra in the transitory stage and suggest thereby that unless the sādhaka attains to 'such a resting place where the knowables are known', he cannot progress further. This is an inner state of consciousness wherefrom the sādhaka can know all that is knowable. Even the knowledge of the scriptures is poor guide when compared to such a knowledge gained from an inner resting place. Haribhadra has elaborated on this subject perhaps too much but his purpose seems to

be to suggest that the inner assurance, stability and knowledge from inside is far superior to all knowledge gained from outside or by the senses or the mind. The opposite of Vedyasaṁvedyapada is Asaṁvedyapada which is quite opposite in nature. I presume from the description of these two terms that Haribhadra wants to convey by them the meanings of antaraṅga and bahiraṅga terms used by Patañjali. Patañjali uses these very terms exactly at the middle juncture of his descriptions of the eight limbs of Yoga. Haribhadra too does the same and wants to suggest that the first four Dṛṣṭis are bahiraṅga or the outer portion or the exterior aspect of yoga and that is why it is Asaṁvedyapada because there is no stable resting place there of any true knowledge. True knowledge can be gained only by the next four Dṛṣṭis alone. And thus he uses the terms similar to bahiraṅga and antaraṅga used by Patañjali. Haribhadra's two terms are descriptive of the stage of the evolving personality and the growing stability of his inner resting place. Patañjali has his own judgment in this matter. He considers first five factors or limbs of yoga as constituting the outer aspects of yoga and the last three only as the inner aspects. Therein too he suggests that resting place is not at any stage in yoga-sādhanā but it is only in the realization of the Self alone. This is the subtle difference between them. Whatever it may be, Haribhadra intends to convey by this term that the sādhaka can find a resting place inside from which he can know all that is knowable and at this point both the view-points very well converge.

Patañjali does not want to convey any separate term for such a restting place from which all knowable are known. He has already conveyed such an inner stable-state by two terms like Svādhyāya and Īśvarapraṇidhāna. In Svādhyāya the 'Sva' means the soul or the Puruṣa and by constant study of the Self one gets an inner stability of the Self. Similarly by the term Īśvarapraṇidhāna, the sādhaka surrenders everything, even including his very Self to God and tries to find a resting place in the Soul and in the God who is nothing but the Puruṣa-viśeṣa. There cannot be any better resting place for knowledge than this because Puruṣa and Puruṣa-Viśeṣa are not only the resting place of knowledge but He is the very embodiment of all knowledge. The sādhaka does not at once get at this highest stage but he finds at least a resting place there and once he gets such a stability inside, his climbing the next steps or the stages of the ladder of yoga becomes smoother. As soon as the outer stages are got over the Sādhaka invariably finds such stable insight inside and then after his evolution to the next higher stages becomes smoother.

Sādhaka gets his final resting place in the final stage of Siddhātmā. Haribhadra has shown his real genius in the synthesis of the concept of

the final stage of yoga. He makes a definite and unequivocal statement in Karika 130, 131 in Yogadrstisamuccaya that the words, Sadāśiva, Brahma, Siddhātma, Tathatā, and even Nirvāṇa, convey the one and the same meaning and the same concept of the final stage of evolution of the Sādhaka. The names are different but the meaning is the same. He is even sure that these words can be made to mean the same thing even by etymological derivations. Haribhadra insists that wise persons should not quarrel about how one expresses his faith or loyalty to the same truth. Life is replete with variety and expressions also vary not only among men but in the same man as he evolves. The real truth can be only experience and the final reality can be grasped only by inner experience. Reverting to concept of polarity it can be said that the reality can be grasped only after the focal point of the Sādhaka merges with the fixed polar point of the highest goal or the reality itself. Then alone the two poles merge and then alone the one and final reality can be known.

Sthirā and Pratyāhāra

The fifth stage of the personality growth is Sthirā according to Haribhadra and Pratyāhara according to Patañjali. This stage as its very nomenclature suggests is the stage of the experience of the first glimpse of the permanence. The untying of the knot of ignorance can be in the process here and the worldly happenings appear to be the children's play as it were. The world begins to appear like a jaggler's trick or a mirage or a dream. It is this stage from where the world shows its real nature of its transcience. Here the sādhaka begins to have light of discriminatory knowledge and naturally now he is on such a stand that he is free from the disturbances from the outside as well as from the inside. Eventually he can be free from such worldly enjoyments which are the fruits of good works done by him. Haribhadra gives a very good similie by saying that sandalwood fire also burns. Sandalwood is like the merits of virtuous deeds and fire is the enjoyment thereof. Fire is fire after all and enjoyment of the fruits of good deeds also should be eschewed even as the fire of even the sandalwood is to be kept apart. It is like the taking of the burden of Karma from one shoulder to another. The burden is to be thrown off completely and that is possible only by Sthirā Dṛṣṭi and the dṛṣṭis that follow this stage.

Pratyāhāra is a very beautiful word and equally suggestive of its pregnant meaning with its manifold sub-meanings. It suggests the withdrawal of not only the senses but also the mental tendencies. But where are they to be withdrawn ? As it is already stated in the foregoing comments on the inner resting place, the sādhaka by the process of Pratyāhāra with-

draws not only the psychic energies but also all the mental tendencies from their going outward to the objects of senses, and thus draws-in all the senses too and stabilizes them in the inner realm of the Self. Here he begins to feel stability of the Self more solidly and entrenching himself on this firm foundation, he draws in the psychic energies at a time, and stores them as it were in that inner solidality. Patañjali does not rest with mere such statement of withdrawal of the senses in the inner resting place but also describes new formation or the change in the nature of the senses. He says that in Pratyāhāra, the senses begin to change in the likeness of true nature of the Self. This description too is not a make-believe but an experiential hard truth open to all sādhakas if the conditions of Pratyāhāra are fulfilled.

The meanings of both Sthirā Dṛṣṭi and Pratyāhāra are almost the same but Patañjali's short and sweet and grand sūtra expresses and sheds light on the process of sublimation on all planes in the description of Pratyāhāra. Sublimation is a psychological process recognised even by Freud but the concept is not clear even to the present growing Humanistic psychology. It is a matter of great satisfaction that humanistic psychology has begun to explore the field of inner experience but it has not reached the stage wherefrom it can shed light on the most important concept of sublimation. Freud had a meagre idea of sublimation and it was beyond his area of psychoanalysis because of the very fact that sublimation is the process not of analysis of the psyche but the synthesis of the psyche. I shall discuss this process in the third lecture but suffice it to say here that the process of pratyāhāra is the process of sublimation and by that alone can one get the key of the supreme act of sublimation. It is sublimation of man's nature at all stages and planes that is necessary today and that alone can show him the method of psychosynthesis.

Kāntā and Dhāraṇā

The next stage is Kāntā according to Haribhadra and he equates it with Dhāraṇā of Patañjali. Haribhadra is fully conscious that the descriptions of different Dṛṣṭis or the stages of the speedy personality growth of the Sādhaka is a continous process and that is why he states that in Kāntā Dṛṣṭi the process uptil now continues further on. There is real concentration at this stage of the process and the Sādhaka does not feel any pleasure in anything else. This is a very true description of the work done in the process of Kāntā Dṛṣṭi. The Sādhaka's conduct becomes completely pure and the mind is fixed on the religious truths, he stays in the inner stability with pleasure and without any wavering and so he is free from delusion.

Patañjali describes this stage only in four words and says that Dhāraṇā is the holding of the mind in the Deśa. Now Deśa can be interpreted in more than one way. The very word Deśa suggests stability. It is the inner stability of the Self that is meant here but it can mean the fixation of the mind on any object of concentration also. The word Bandha too is suggestive of the stabilization of the mind. The mind now begins to rest in an easy style on the inner self-stability.

One practical instance can shed more light on this stage than any comments thereof. Ramana Maharshi was a symbol of the great Vedic Ṛṣis of ancient India. His life was an open book and he was one of the greatest savants of this century who only gave up his physical life in 1950. I had the good fortune to visit him and sit in his benign presence and talk to him on more than one occasion. There is one experience related in his biography that when as the runaway lad he went to Tiruvallamalaya he used to sit in front of the temple and meditate. But the urchins all around did not allow him to do so and they began to pelt him with stones on him. Ramana, the young chap hardly about sixteen years thereupon went to underground the temple-cellar and began to meditate. The place was unused and there were insects too. Now instead of the urchins the insects began to attack his legs and blood began to ooze from their bites. But Ramana was quite unaware of these highly disturbing physical pains because he was steadfast in his inner self-stability and very much engrossed in the joy of the elixir of inner life. Such is the joy, the supreme joy of the concentration due to Dhyāna. It is truly the existential and experiential joy.

Prabhā and Dhyāna

The stage of Prabhā is the same as Dhyāna of Pātañjali according to Haribhadra's description of the process of speedy evolution of Sādhaka's personality. The main features of this stage are the inner feeling of complete calm, correct inner position, intense liking of concentration, conquest of sex, detachmend in actions and calm and steady inner flow of the psychic energies and bliss.

Dhyāna too is described by Patañjali in four words. It is the same process of Dhāraṇā but the intensity is very great and the concentration is far greater. The concentration becomes one-spotted and the inner stability increases. The inner joy becomes the inner Rasa by repetitive or concentrative process of Dhāraṇā. Haribhadra as we have already mentioned before, talks of Dhyāna-Rasa and Rasa signifies intense interest and joy by carvaṇā of the inner Bhāva. It is the bliss of the inner self and it

cannot be compared to any other Rasa in literature or life. It is the conglomoration of all Rasas. It has no parallel similie outside because it is a psychic and experiential stage of inner process of not only self-stabilization but of the psychosynthesis.

Parā and Samādhi

The last but not the least but the uppermost stage is Parā stage according to Haribhadra and he equates it with Samādhi of Patañjali. Reaching the goal as it were in this eighth stage and the final one the Sādhaka is now free from all attachments and is far above likes and dislikes. He surpasses all codes of conduct because he stands far above all the processes and is fully self-stabilized. He is in a state from where he can renunciate all virtues Haribhadra gives out a fine similie of this state of such existence. The pure soul now stands comparison to the moon, consciousness is like the moonlight and the veil obsuring the consciousness is compared to the clouds which are far below on the earthly matter and that too is pervaded by the moonlight of conciousness. He now becomes Omniscient and possesses all that is worthy of attainment, can bestow benefits to others as he has reached the culmination of yoga. The bodily and mental operations can be ceased at this stage at will and so there can be no ailment whatsoever and can attain Mokṣa in no time. It is the complete freedom that is the nature of this Parā stage and this very word Parā is suggestive of the transcendenal supreme stage of complete bliss and freedom.

Patañjali describes this stage in two ways i.e. as a final process as well as the final stage. Patāñjali has shown his keen insight in such a double description of Samādhi because it has in fact such a double aspect. As the last stage of the process of self-stabilization it is still a process of the concentration of all psychic energies and forces in the self and so it is the last process of psychosynthesis. But the proces of psychosynthesis ends in the complete realization of the self. At the end of this process of Samādhi alone, self-realization becomes an estabished fact but not till then. So Samādhi has double aspect of the final stage process of yoga and the endproduct of such process in the form of complete self-stability which is nothing but Mokṣa. Herein the process of polarization comes to an end and the two poles become one i. e. the pole of the focal point of the Sādhaka's fast evolving personality coincides with the supremely stable fixed pole of the goal of Mokṣa. Then on the life of the samādhistha mukta sādhaka becomes concentric cycle free from all worldliness and even detached from his own psychic forces and energies.

Vṛttisaṁkṣaya and Samprajñāta

Haribhadra has taken care to state the main yoga-concepts given by Patañjali and expressed in such a style that they can be appreciated by even an initiate in the field of Yoga Sometimes Haribhadra is cursory in the treatment of such higher concepts of yoga while Patañjali is thorough althroughout. Haribhadra has no doubt mentioned the last three stages of yoga i. e. Dhāraṇā, Dhyāna and Samādhi but Patañjali does not rest content with mere descriptions of these stages. He goes deeper into the last processes and says that these when combined into one is called Saṁyamā Such Saṁyama can be used both ways i. e. in the external objects as well as on the self. If utilized inside it can lead to Mokṣa and when applied to external objects it would lead to the complete knowledge of that external object From such Saṁyama various objects and psychic powers can be gained. He even enumerates the ways of the utilization of Saṁyama on various important objects and the process thereof and the Siddhis and psychic powers gained therefrom. But he warns at the same time that such powers are obstacles to Saṁprajñata state of being or to the complete Self-stabilization and Mokṣa.

Though the utilization of Saṁyama for objective and psychic knowledge is not debarred but the use of Siddhis in prohibited, It must be utilized for the knowledge of the self or for the higest consciousness. Haribhadra has given a cursory treatment to the process of reaching the Saṁparajñāta stage. He tries to allude to this process in the concept of Vṛttisaṅkṣaya. It is in short the elimination of the soul's capacity to get connected with Karma. It is by the study of the scriptures, inference and Dhāraṇā alone that the Sādhaka can get rid of such capacity of the soul Haribhadra tries to explain this process of Vṛttisaṁkṣaya in the Kārikās 405 to 417 of Yogabindu; he gives the appropriate simile of the frog-bits and the frog-ashes in comparison to Samprajñāta and Asaṁprajñāta Samādhis respectively In this way Haribhadra has not at all left out any important yoga-topics in these two books. They are fully and scientifically treated as by Patañjali Let us now see how Patañjali has given the treatment to these last stages of Yoga.

Patañjali defines Saṁprajñāta in the Sūtra 17 of the first Pāda thus: "Saṁprjñāta Samādhi or the concentration called the right knowledge is that which is followed by reasoning, discrimination, bliss and qualified egoism." This is the free translation given by Swami Vivekananda. Saṁprajñāta is the concentration by transformation and sublimation of the modifications of the mind, in successive stages of Vitarka, Vicāra, Ānanda and Asmitā and then to Svarūpa. This needs some preliminary explaination

of some of the basic terms like Vitarka and others and the process o Vṛtti itself. A Vṛtti is the modification of the mind from the moment to moment. On seeing any object for instance, a Vṛtti arises. But a Vṛtti is not simple but a complex operation of the mind. There are at least four layers or levels in each Vṛtti which like the wave arises and falls down and again merges in other waves. Each wave or Vṛtti, then consists of four layers or levels and they are the Vitarka, Vicāra, Ānanda and Asmitā and finally they can be merged in the Svarūpa by the Sādhaka by Samprajñāta Samādhi. But in the ordinary mind the first four levels of a Vṛtti submerge again and again.

On seeing an object the first operation in a Vṛtti that arises is Vitarka i.e. image of the object in the mind. The second layer or level is Vicāra i.e. the images of the relations of the different aspects of the object. The third level is about the concommitant feeling of pleasure (or pain) and the last layer is the cognition of the ego or the modification of the ego in consequence of the impact of these three former layers. Thus every Vṛtti has a four-fold impact on the mind at four different levels. Vitarka has an impact on an image and so it affects the imagination of the mental Visualization. Vicāra affects the capacity to relate different aspects of the object and thus it has an impact on the thinking power. Ānanda affects one's affective capacity of pleasure and pain and the Asmitā has an impact on the evolving ego of man. The Svarūpa is always unaffected but in the Samprajñāta the sādhaka can merge the Vṛtti in Svarūpa after sublimating and transforming it by process of Samyama. But in ordinary mind only the four layers can be observed by self-introspection alone because they form a complex. All these layers arise as a complex Vṛtti and merge again in the mind so quickly that untrained mind cannot see them in succession. But they are all there in every Vṛtti or the modification of the mind. Vṛttis also arise so quickly and submerge also at once that they can also be observed only by self-introspection alone. Kishorlalbhai Mashruwala has explained this four-fold process in the last part of his wellknown book Jīvanaśodhana very ably and I would say it is his original contribution in the field of yoga. I feel he has rightly interpreted this sūtra on Samprajñāta. Sādhaka is for inner bliss alone and that is why the third layer is named Ānanda. But in the ordinary Vṛtti this layer may consist of either pleasure or pain. But Patañjali here talks o the process af Samyama and is such a process this layer conists of bliss and bliss alone.

When Samprajñāta stage is attained it is easy to understand Asamprjañāta because therein the Soul is bereft of all connections of the Karma

or matter in any form whatsoever and there is complete stability in the self alone. Self stands Self-contained and there Caitanya alone exists.

At this last stage of the culmination of the personality of the Sādhaka, there is only Caitanya. Haribhadra clearly states in Kārikā 428 and Kārikā 445 of Yogabindu that true and final nature of the soul is Caitanya and in this complete, full and unattached stabilization there is Mokṣa; In this way Haribhadra has taken us to the highest stage of Mokṣa and shown us the complete process of Yoga and Psychosynthesis. He has finished his task very ably and has shown us the way for the Psychosynthesis. He has provided the key-word Caitanya too to formulate Psychosynthesis in the present context.

References

1 *Yogaśataka* p. 63, 64
2 *Ibid* p. 66
3 *Ibid* p. 66
4 *Samadarśī Ācārya Haribhadra*, p. 89
5 *Yogabindu* of Haribhadrācārya : Edited by Dr. K. K. Dixit Published by L. D. Bhartiya Sanskriti Vidyamandir, Ahmedabad-9, 1968, p. I (Introduction)
6 *Yogadṛṣṭisamuccaya*, p. 8 (Introduction)
7 *Ibid* p. 9
8 *Rāja Yoga* by Swami Vivekananda, Published by Advaita Ashram, 5, Delhi, Entally Road, Calcutta 14, 12th Ed., 1962, p. 242 (Third Pāda, sūtra 11)
9 *Yogabindu*, pp. 102–103
10 *Ibid* : p. 60, 61, 62
11 *Ibid* : p. 83, 84, 85
12 *Bhagavat Gītā* : Canto 15, Hymn 3
13 *Rāja Yoga*, p. 86
14 *Yogadṛṣṭisamuccaya*, p. 27

III

A MODEL FOR YOGIC PSYCHOSYNTHESIS TODAY

There is a very revealing story of Hanumān's devotion to Rāma. Rāma along with Sītā and Lakṣman and Hanumān returned to Ayodhyā after the victory over Rāvaṇa. An assembly of Royal personalities was called and rewards were awarded to those who rendered meritorious services. Sītā herself gave a very precious garland of diamonds to Hanumān. Hanumān took it from her and in the midst of the assembly he began to break the diamonds. Someone asked Hanumān what he was searching in the diamonds; Hanumān readily answered that he was seeing and finding out whether Rāma was there in any of the diamonds. Thereupon the questioner asked whether Rāma was in Hanumān himself. Hanumān at once rose, stood up and with legs apart split his heart into two and showed the assembly Rāma and Sītā seated in the midst of his heart. The whole assembly bowed down to Hanumān.

This story teaches a great lesson and lays down a model for the search of the truth and synthesis. As Hanumān was searching Rāma everywhere the searcher of truth must be always searching truth and truth alone and anything other than truth should be thrown away as Hanumān threw away the diamonds after observing them minutely. Haribhadra acted like Hanumān in his search for knowledge and synthesis of knowledge. He tried to see truth and nothing but the truth in his study of all scriptures, religions, philosophies and even in the study of different system of Yoga. Thus he could create model of synthesis of yoga and this model can be useful today for the creation for a new model of synthesis for the needs of the present times.

Needs and the Signs of the present Times

Haribhadra did his best to give a synthesis of philosphy as well as of yoga a language and a style according to the needs of his times. He could see that the only remedy for the secterianism and bitter conflicts among different sects and religions was the synthesis of ideas, concepts and their practice and that was only possible by an integrated philosophy of life and therefore he gave the grand synthsis both in philosophy and yoga. The present times are no better than the times of Haribhadra in the matter of secterianism but it is far worse than any times in the history of man, all over the world. Not only India but the whole world

is facing such a crisis that it is on the brink of destruction. Not only in the field of knowledge but in almost all fields of human life, there are conflicts and disintegration throughout the world. Inspite of man's advancement in knowledge and that too at such a speed that he cannot cope up with it, he has proved himself a plaything of the very forces he has released. The human psyche makes a very poor show before these forces of his very creation and man looks a pygmy before them. It is like releasing a Jinn and the Jinn is threatening to devour the man who set him free. This shows that the human psyche has great capacities but they are not integrated, nor its immense capacity for integration is still probed. Alexis Carrel points at the very root of the chaos and disintegration prevailing in human society when he says; "Man has grasped only one aspect of reality. He has plucked the forbidden fruit from the tree of knowledge before it was ripe. It gave us knowledge of all things save ourselves."[1] Man knows too much and still does not know himself ! Information and technical knowledge is so fast increasing from year to year that scholars and researchers cannot cope up with them. Even the technician himself does not know what he is after ! Maslow defines a technician with subtle humour. "A technician is defined as a man who understands everything about his job exccept its ultimate purpose and its place in the order of the universe."[2] The reflections of a scientist and a psychologist on the present condition of knowledge suggest that there is a sort of knowledge explosion in the present age and man is confounded and is taken aback by his very creations of science and technology. This means that he does not khow himself even though he knows a great deal about the world and the globes and the atoms. Carrel charges present day human life and says, "Modern life is opposed to the life of the mind."[3]

Consciousness as the Basis

Haribhadra has provided a key word for such a science and philosophy of synthesis. In Kārikā 445 and 456 of Yogabindu, he states the key-word 'Caitanya' i e. Consciousness and expounds on it at some length. His purport is that the Caitanya is the very stuff of the very exitence. It is this word which can be very well used for the science of life and its technology. Shri Aurobindo has based his philosophy on this word Caitanya or conciousness.[4] Gandhiji too calls supreme truth as Chaitanya.[5] Even modern Philosophers like Charles Golbert Davis supports the statement that the final stuff of the universe is consciousness. "I say that thought is omnipotent, that the mind is all powerful." But he does not stop there but says that things are thoughts. "Thought is the stuff of which things are made." Here too he does not stop and going still further

he says, "Mind is all, it is everything. All matter is but a manifestation of consciousness. Control thought and you control destiny."[6] A philosopher may talk of such high thoughts and derive everything from consciousness, it may be argued. But here is the Nobel prize winner Prof. Planck, the great physicist who not only supports such statement but goes one step further. "I regard consciousness as fundamental. I regard matter as derivative from consciousness."[7] The great scientist Albert Einstein had expressed a similar view and a series of such other statements can be alluded to. But suffice it to say here that consiousness is the final stuff of the world and the universe is its manifestation. The Vedānta has already given this message to the world from the times immemorial. The English writer Carlyle puts the same truth very succintly thus : "Matter exists only spiritually to present some idea and body it forth."[8] Carlyle has spoken volumes in these few words. Lastly, let us look into similar statements of a great geologist and scientist. In his well known book, *The phenomenon of Men,* Pierre Teilhard very clearly and logically sums up this immanent and transcendent reality of consciousness : "After emergence comes emersion. In the perspectives of cosmic involution not only does consciousness become coextensive with the universe but the universe rests in the equilibrium and consistency in the form of a thought on a supreme pole of interiorisation...... In the case of a converging universe such as I have delineated far from being born of the fusion and confusion of the elemental centres, it assembles the universal centre of unification must be concieved as preexisting and transcendent "[9]

Consciousness then can be the basis of the Science of man and everything can be integrated into this Supreme Reality because everything is the outcome of the Supreme Consciousness. Science is the word common today but the ancient word for Science of man was philosophy or Darśana. As every science, today has a corresponding technology, every philosophic system in India has its own system of Yoga to put the philosophic thoughts into practice. We have to attempt at such a philosophical thought which can be fully supported by modern Science or at least it would not go against the laws of Science.

Such a philosophical thought must be integral and it must present a synthesis of all philosophical thought. It must also provide a synthesis of yoga too as its doctrines in practice. We have to make such an attempt here very humbly and in summary too. Such an integral Darśana must have the following characteristics (1). It must be fully integrated. To say in different words itmust be sythesis itself. (2) It must be pragmatic and not merely idealistic. (3) It must be faithful to life. (4) It must be useful

not merely to the sādhakas but to the common man. (5) It must be simple as well as profound. (6) It must be comprehensive enough to cover life as a whole and all its manifestations. (7) It must be conducive of man's intelligent growth and inspiring enough to his complete self-realization and self-expression.

When there is a building up of the science of life or integral philosophy some basic assumptions are felt necessary. Such assumptions are creative as well as pervasive as they are necessary. Richad Gregg very specifically states on this topic that "An assumption like a hypothesis in science is creative. When recognized it integrates facts and forces whose relationship had not been previously recognized..... Absolute assumptions are transcendent, ... They are pervasive"[10] Every scientist has to assume some hypothesis on which he builds up his science. He has to adopt some axioms or some apparent truths and adopt some methods suitable to his science, and build up an edifice of science. In philosophy too such assumptions are required, and every philosophy accepts some axioms and the body of the philosophy is built on these basic truths. In the integral philosophy and its corresponding system of technique or yoga some hypothesis is required too. Such a hypothesis can be supreme consciousness or God. Great thinkers consider that such a hypothesis of the concept of God or Supreme Consciousness makes the work of such integral philosophy and yoga easy and simple. This concept is supported by Alexis Carrel and others. "The hypothesis of God", wrote Arthur H. Compton, "gives a more reasonable interpretation of the universe than any other hypothsis. It is quite as legitimate as many of the hypothesis of physics and its fertility has already been immense. There is no reason for rejecting it. Millikan, Eddington and Jeans believe like Newton, that the cosmos is the product of Creative Intelligence. We have thus quoted sufficent authorities for the working out of an integrated philosophy and its technique of Yoga. I have by God's grace been able to write a book on this subject in Gujarati and is named *Samanvaya Darśana*, which is a prize winner and is published by N. M. Tripathi & Sons, Bombay with two introductions by Sant Vinoba Bhave and Jain Saint Santbalji. I desire to give here the substance of this book as it is pertinent to our purpose so that we can provide an integrated philosophical background for an integrated yoga and its techniques which would provide a model for psychosynthesis today.

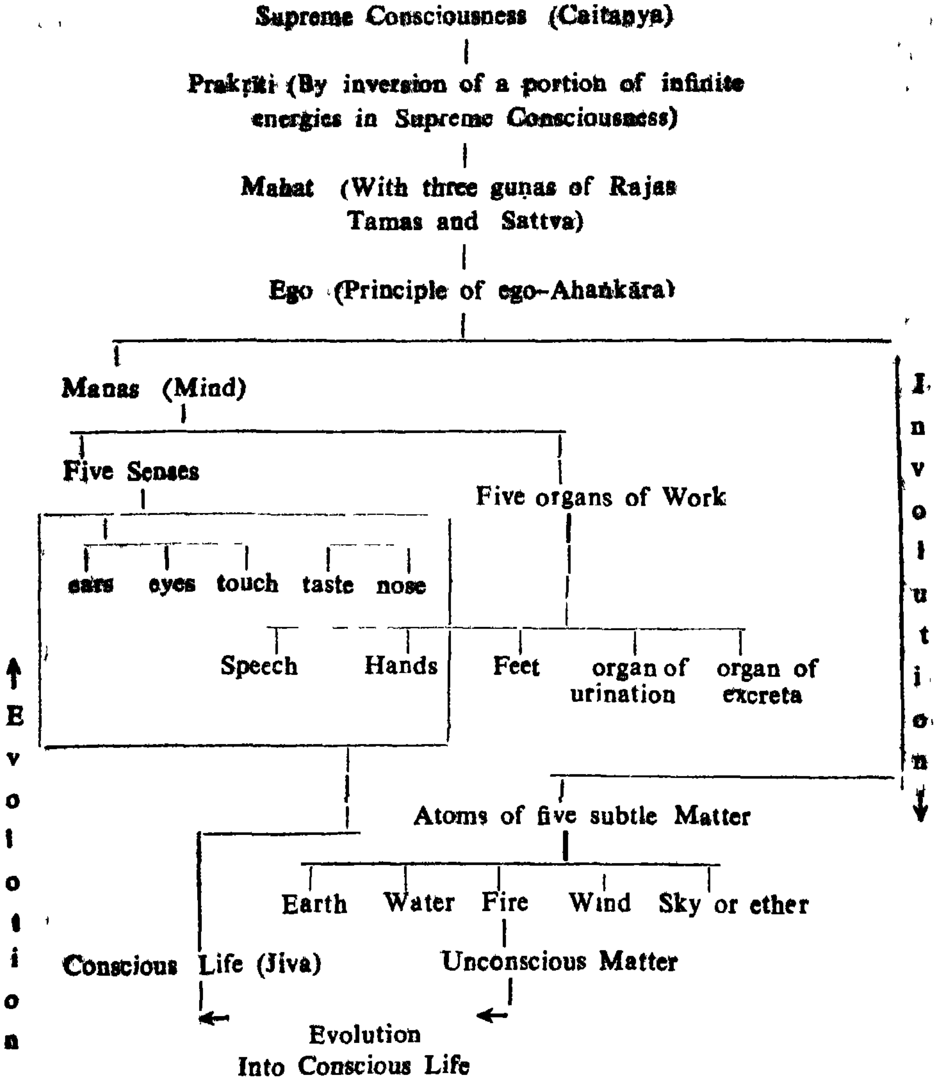
Psychosynthesis in Yoga

Every Darśana or philosophy or science has its technique and the science of man has its own technique and that is yoga in India. Haribhadra

has done a unique service in synthesizing Yoga and he has proved beyond any doubt that all yoga is one from the point of view of its technique. The presentation or the exposition of each Yoga system may differ but ultimately all lead to psychosynthesis and that is the essence of all yoga. As the goal in all yogas is one its techniques also must be similar though the emphasis in each one of them may differ. Haribhadra even removed this difference and laid emphasis on the integration of them all by pointing out the importance of the goal of Mokṣa. The same method is useful to us today when we are searching for the best available technique of psychosynthesis in Yoga. Such an integral technique needs a sort of formulation of the main structure of its basic concepts. Any arbitrary structure of such main concepts can be formulated according to the need of psychosynthesis at present.

But there is no need to formulate a new structure of concept because our Indian systems of Yoga and philosophies have done a wonderful work in this field too. They are useful even in the presentday scientific age and provide us a fine structure of basic concepts necessary for building up the technique of psychosynthesis. Vedānta, Jainism, Buddhism and Sāṅkhya systems have gone deep into such formation of concepts and Jainism has gone into great details. For our purpose we adopt the analytic method of knowing different parts of Prakṛti or its limbs or its creations and adopt them as our basic concepts. But there is only one difference thereln too. Sāṅkhya posits that Puruṣa and Prakṛti are the different ultimates and in Kaivalya Puruṣa becomes completely free from Prakṛti. But we go one step further as has already been delineated in the foregoing outline of integral Darśana and can state by existential and experiential data that Puruṣa and Prakṛti are one ultimately and Prakṛti is the manifestation of Puruṣa or the Supreme Conciousness. Prakṛti is the inversion of a portion of the infinite Conscious energy contained and identified with Supreme Consciousness. So they are one. When a sādhaka attains Mokṣa he merges in the ultimate Consciousness and nothing remains of him in Prakṛti. With this fundamental difference we accept the structure of Prakṛti and its limbs in toto.

It is better to present our structure in the form as a chart below :



Thus we accept Sāṅkhya's analysis of Prakṛti with due modification only at the top and affirm by our logic and existential and experiental methodology that Supreme Consciousness alone stands at the top of all evolution and from that alone all devolution starts and no sooner there is devolution there is evolution and the cycle is complete. The analysis of Sāṅkhya and its basic concept of subtle atoms and principle of ego and three guṇas are proved scientifically valid and its subtlety become more known as research in psychosynthesis advances. It is an analysis as well as a synthesis of Prakṛti. It shows the way of involution as well as

evolution and gives a complete picture of both involution as well as evolution. That is why it presents not merely a picture of the material world but also the psychic and spiritual world In short it posits a thesis and a picture of complete cycle of all life and matter or mind or consciousness. That is why the terms for its concepts used are very significant and they represent the experiential observations of life as well as matter. Modern. Science too has to look to such presentation as most preeminent scientists like Plank, Eddington and Einstein have been of the opinion that matter contains some spiritual stuff.

The very thesis can be proved by our methodology of experiential and existential data and it posits that the universe is nothing but consciousness at the core and there are variations only in its manifesation and forms. Consciousness is stable and unchanged and manifests the universe by the three guṇas on the two hinges of indestructibility and unity of energy in a cycle of Ṛta by devolution–evolution. So from the point of view of consciousness there are only different forms of consciousness in the universe, At the top the Supreme Consciousness and at the base inconscient matter - energy, and that is nothing but consciousness negated. This 'sleeping consciousness' so to say (Supra–cetanā) is pregnant with consciousness and that alone makes the evolution possible. We shall call this strata of inconscient and pregnant consciousness subliminal consciousness. This subliminal consciousness gives birth to life and lifeforms in vegetation, birds and animals and then human beings. This is done by formulation of a nucleus of a subtle matter around consciousness and so innumerable jīvas come into existence. Each Jīva evolves and gathers experiences and in the course of such evolutions it forms a subconscious of its own. The subconscious in each man is nothing but impressions gathered all along the course of his evolution upto the human stage. It is called Vāsanā in Indian Psychology. There is nothing to be feared from such subconscious because it is the part and parcel of one's being and it represents one's part in the form of an accumulation of impressions through many lives. Moreover it is not like a sheet of paper or tape which merely takes new impressions and merely gathers them. The subconscious has at its background of the subliminal Supta Cetanā and it inspires the Subconscious to come to the surface of the consciousness. Freud and some of his followers have created a sort of fear that the subconscious is a heap of rubbish and it is completely uncontrollable. From the point of view of our thesis, subconscious only creates channels of expressions of the inner drives from the subliminal. When a trained and concentrated mind gives suggestions to the unconscious mind it responds wonderfully

in carrying out the autosuggestions by the help of the subliminal. Every man experiences this fact of the creative faculty of the subconscious. So it is not an object of fear but an object for sublimation with the help of both the superconscious and the subliminal consciousness on the surface of consciousness. Consciousness is the stage of waking consciousness on which man lives his life. This is the most important level of consciousness because from it alone one can make all efforts to reach the final stage of superconsciousness. This is the stage of consciousness where the life is lived and sublimated. It is the link between the lower stages of consciousness and the higher levels of consciousness. Preconsciousness is the stage of consciousness which is a threshold of consciousness and it can be well experienced, when one just tries to remember something and gets it after awhile feeling all the while that it is just behind the curtain of unconsciousness. As there is the preconscious so there are more than one stages of Superconsciousness and they can be named in accordance with manifestation of higher consciousness. These manifestations can be in the form of Art or Science or any original creation. Creativity belongs to the higher regions of Superconsciousness and the higher stages of creativity. Suffice it to say here that the Superconsciousness is the higher level of consciousness with its sub-levels in proportion of their creativity. Through this stage alone one can reach the Supreme consciousness and merge into it at its sweet will. This is the general description of the psychosynthesis and one can reach the goal through traversing all the levels of consciousness. This is the royal road of conscious upward ascention to the peak. It involves some techniques to tread this royal road of Raja Yoga i. e. the king of all Yogas. It integrates all Yogas in itself.

Stages in Yogic Psychosynthesis

Thus far we could see that yogic-psychosynthesis is the royal upward direct and straight road to the supreme consciousness This road is no doubt royal but the battle has to be fought at every step on this road. If the key to this Yoga is achieved it becomes a royal parade to the highest goal. As is seen in the chart given before, man contains within himself not only all the stages of consciousness but also all the elements there are in the universe. He has within him all the five material components of earth, water, wind, fire and ether and his physical life completely depends upon them. He has therefore to take them in by food, breathing, light and so on. The purer the intake the better working of the physical body. The intake must be balanced too otherwise it would disturb the whole mechanism of the body. But the senses by habit and former impressions and tendencies goad man to relish food, to take it in pleasureable forms and overeat. These are the attractions of the senses and they keep

the mind and senses attached to them. By such infatutaion man gets inbalance not only in his physical body but in his tanmatras and his mental body and aberrations start and disturbances result in upsetting the whole system both physical and mental.

As is the case with the physical body, so is the matter with the mental body. There are subtle attractions and attachments on this mental level; man has to keep in control not only his emotions but thoughts and images. The subtle attractions of the world in the form of sex, power, money and the so called pleasures of the sensations and varieties of Bhoga lead him astray in no time and man again falls a prey to much more dire consequences in the form of neurosis, mental disturbances, ego-perversions and sexual perversities. The reactions of all these are nothing but misery, unhappiness, depression, diffidence, anxiety, worry and loss of consciousness. But this is not all. All this misbehaviour leads him to sin and transgression of laws and the more he goes on the wrong and unnatural path, the more perverse his ego becomes He becomes a plaything in the hands of his own perverseness and aberrations though apparently he might be feeling that he is weilding power, amassing wealth and enjoying pleasures but his inside becomes a hollow. But the pity is that he does not know it. He becomes stabilized among all his power, riches and pleasures but no sooner a strong kick he receives from the forces of nature, he stumbles over and then he begins to feel the vaccum inside and the hollowness of all power and riches and Bhogas. But then what is the remedy ? The remedy can be found on the royal road of Rājayoga i. e. the symthesis of yoga and psychosynthesis through yoga techniques. The first requirement of this is the knowledge of what man is in all his aspects. He is a speck physically in the vast universe and is almost nothing when compared to the globes revolving in the sky. But this human speck has consciousness and that makes him even greater than the material globes. Man has within him the five physical elements, the five organs of the work, the five senses, the five subtle elements or the Tanmatras, the mind, buddhi and along them all the consciousness or the Cetanā. It depends upon him how to handle them all and if he stops at every stage he is lost in the jungle of worldly pleasures as decribed above. But if he realizes that whatever he desires is not outside in the world but inside into his Cetanā, he gets a new insight and his work for yoga becomes clear. He can realize that his real self is in consciousness and in superconsciousness alone and once his search for the self begins by depending on the inner consciousness his task begins in the right direction. By turning back his gaze from outside to inside, he begins his safe travel on the royal road,

As the ascension to the summit of Yoga begins the Sādhaka has to pass through twelve stages. In other words, it can be said that he has to do sādhanā in twelve spheres of his life. Who can be the Sādhaka ? Can we have categories of sādhakas as has been done by Haribhadra and others ? Qualities and qualifications for the Sādhakas are required even in the present times as was in olden times. Any knowledge requires fitness for gaining it. But there cannot be any hard and fast rules for that and the royal road requires only some initial fitness which would introduce the sādhaka on the road. The qualifications are like this :

(1) Interest in one's self-development and consciousness (2) Slowly but steadily increasing detachment in worldly pleasures (3) steady increase in introspection (4) acceptance of the self (5) sincerity and honesty of purpose (6) feeling of joy in the search of the self, (7) joy in the service of others (8) fondness of work, purposive work (9) faith in oneself and the supreme consciousness (10) discrimination in finding out the self and the notself (11) pleasure in seeking the truth and grasping it with eagerness (12) Right conduct inside and outside. These are hard qualifications no doubt, perhaps harder than Haribhadra prescribes but they are absolutely needed. They can be cultivated by conscious efforts and the fitness for progress increases in proportion the efforts in this direction are fruitful.

As soon as the fitness for the yoga-path is determined in this way for the modern times, we can take it as the first milestone of this path. These qualities are inevitably necessary and any one who can qualify for the same deserves entrance on this path. There cannot be any other qualification needed for the same. Who can be the judge for this ? Sadhaka must be his own judge. The olden convention of having a Guru cannot be eradicated from the present times because such spiritual Gurus though rare are still available. Those who are seen moving in the society are not reliable in the yoga path even though most of them may not be dishonest. The ultimate Guru and the everpresent Guru is the Supreme Consciousness because He always is available by his immanent and transcendental presence though one can have outside Guru as needed. The inner Soul can contact him if he surrenders himself to this Supreme Consciousness, totally by body, mind and soul. That is why he has to search himself, judge himself and try to assess himself by introspection. Such a method of self-assessment, self-study, self-improvement and self-guidance is advocated by Gandhi by actual practice throughout his life. He tried to take the best for self-integration from Rajchandraji, Tolstoy and even Ruskin when he saw something best and good in each of them but he never made any one of them his Guru in the ancient traditional way. Outside Guru can be more than

one but the final and constant Guru can be only the Supreme Truth because it is unfailing and available every moment. Patañjali also advocates to see Guru in God only because Omniscience rests in Him alone. Haribhadra though advises to have a Guru in the traditional way emphasises the need of self-assessment and self-ascertainment through introspection. According to him the best of yoga is the 'yoga of exertion' wherein man can go beyond even the scriptures and interprete them by inner light and can shed more light on them. So the best method in these times and the approach to Gurudom take a new form, and the Sādhaka should keep an open mind and seek and search truth, see truth, adopt it and build his life on truth alone The secret for such practice of truth is the integration of all truth in life, deed and speech. The truths are never in conflict and they are always integrative and they speed up evolution. Such an integrative practice gives a clear vision of the milestones on the path of yoga. As mentioned before, we can see twelve main mile-stones on the yoga-path and we now try to understand them in the light of integral yoga and the science of man.

The twelve chief steps on this path are (1) Karma or action (2) Vṛtti-Śuddhi (3) Śraddhā (4) Buddhi-Śuddhi (5) Tapas (6) Sublimation (7) Bhāvanā (8) Rasa (9) Mānasa-Śuddhi (10) Ego-transformation (11) Conscience (12) Egoless-state. These are the age-old mile-stones already delineated on the yoga-path but they are to be reviewed and re-assessed in the light of integrative knowledge and the science of man. Each one of them assumes new significance when seen from the needs of the modern times. They are useful to the sādhaka and can be equally useful to the common man if he cares to tread the common path. This path is open to all but that is not enough. It must be so attractive or made attractive as it really is so that the common man would first care to look at it and then feel fulfilment of his real desires on this path. The greatest danger to humanity in the form of chaos or the future-shock is so impending that even the common man should prepare himself to meet it or avoid it by these yogic means of psychosynthesis. Otherwise too he has to look to this path even for what he wants in the world because the things of the world are mere appearance while the fruits of yoga are real and lasting. The very first step of knowledge of Karma itself can reveal this to him. Let us take these concepts one by one.

Karma

The subject of Karma is very vast and very deep and deserves elaborate treatment in the form of a big thesis. Our purpose is to know the significance of Karma for yoga-sādhanā and for that it is necessary to

glance back to our integral Darśana. We have already seen that the universe is a portion of energy in Caitanya. Caitanya is stable and so static energy released became kinetic in the formation of the universe, and the original citiśakti becomes by reversal or involution kinetic and inconscient energy. With such an involution starts the original Karma, activity or movement. Energy is the generator of all movements, all actions and all Karma. Modern astronomy is now dimly finding out that in the formation of the globes gases are playing a great part. Through the sky the subtlest of bhūtas or material element in the form of ether, the vāyu or the gases take shape and form into shining globes. This is Agni or the Teja element. There are hydrogen atoms in all such gases and that is Jala or watery element and lastly they form into solid state and that is the element of earth. The atoms of earth are solid and they seem to be alert. But their inertia is merely apparant because the constant movements of electrons and neutrons are going on within the atoms. So there is no stabillity in matter. All the five elements are always in movement and this is the basis of all Karma in the universe : (i) From this point of view of action, it can be said that universe is action with a purpose. The purpose is evolution. As soon as Citiśakti or prime energy becomes kinetic after leaving its permanent abode in Caitanya it tries as if to take rest in material formulations like stones and metals and formation of each element. But there too she cannot rest and goes on doing her work inside the atoms. The purpose of this inner activity in atoms is evolution and no sooner the involution is over the process of evolution starts and the cycle takes an upward turn. This is the universal background of Karma. There is nothing in the universe save the inconscient energy and its constant inner and outer movement and Karma along with evernew formulations of forms. In short the universe is energy, with its various activities and infinite variety of forms. Where there is energy there is Karma and where there is Karma or activity there are forms. Such is the nature of the Universe and it manifests infinite varieties of movements or forms and ever new Karma so that it appears to be new every moment. As there can be possible to have some glimpses of the involutionary process from the gaseous solidification in the universe, the process of evolution can be seen and understood on this earth because life is seen evolving here in a variety of forms.

With this background of universal Karma or movement and its ceaselessness and its varieties at all stages of involution and evolution it can well be gathered that in involution the activity is more outward and it reaches its depths in matter. The outside movement almost ceases and only the inside movement remains. The process reveals as evolution begins

to increase in proportion the evolution takes place. At man's stage of this evolution, there are seen both these types of activities on a larger scale and more evolved a man, more are his activities inside as well as outside. If seen in its complete reality man's outer and inner life is nothing but constant activity. During the day time he is up and doing something and he cannot escape it when sitting or lying because these two are also forms of activity. In sleep too his mind does not rest, except in fast sleep but even then his body is working by way of breathing and the process of blood circulation, digestion etc. are constantly going on. So man's body and mind work twenty-four hours and he takes rest only by parts. This is because man's body and mind are nothing but the manifestations of the evolving energy and energy is movement. So it can be said that man is a whirlpool of energy and a constant movement and a Karma To understand himself he must know his movements, activities and his Karma.

Right Karma done by right method leads man to his conscious growth. Man begins to work wrongly and with stiffness in his muscles. By trial and error and by perseverence he gets the art of doing it, now in a more relaxed position and posture, gains more confidence, begins to get insight into the work and in due time becomes the master of that work. It is the relaxed effort that is the key to the mastery of all work. Such relaxation should be on all levels i. e. his muscles, his nerves, his senses and his mind should be relaxed and at the same time active; such relaxed attention and effort alone can make his work easy and he becomes a master of all works he performs in this style of working. This is the key to Karma – the right Karma which helps him in the evolutionary process. Here too is found the key to integration. It is the relaxation-cum-effort that makes all process integrated and turns the work into play. Such integrative works helps evolution and the fruits are seen in the form of the growth of the mind, keenness of insight and higher concentration. Consciouness begins to manifest in more subtler levels and in more effective Karma in the form of increased creativity. This is the secret of Karma and then by the use of this key man can boost up his evolution.

Vṛtti and its Transformation

Vṛtti is generally described as the modification of the mind. Mind is so subtle and mobile that at every moment there arise a seried of Vṛttis and thus the mind always remains restless. That is why mind is defined sometimes as a stream of Vṛttis. Mind is defined as an aggregate of the senses and is the integrated whole which coordinates all the senses and establishes relation with the Buddhi, Śraddhā and the Ego. So it is a link

between them. This is true according to the Sāṅkhya chart also. The purpose behind each Vṛtti is to do or act or enact something and is the outcome of the unconscious. The unconscious always makes efforts to become conscious and these efforts are the Vṛttis. This is a sort of a new definition of Vṛttis but by inner observation and experience this fact can be very well verified. It is the process of evolution that is at the back of throwing up Vṛttis by the unconscious. So the urge is good so far as the purpose behind the Vṛttis are concerned; so the arising of the Vṛttis is in the nature of course and there is nothing sinister about them. As they are the tendencies or the effort of the unconscious to be conscious, they should be welcome rather than abhorred. It is like the creeper sending out its tendrils to grasp something to rise higher. Vṛttis are blind and they stick to an object that is immediately available or to the object of desire.

Patañjali's description of two types of all these Vṛttis is very significant and shows that they have a very important function to fulfill. The painful i. e. Kliṣṭa Vṛttis are Vṛttis playing their part in the world and they are painful at the end. But they are not painful when they are sublimated by meditation. Then alone they rest content because their very basic or essential parpose is served. By such purpose of concentration and sublimation Vṛttis get refined, become subtle, less intense and they come into complete control and getting merged in the Superconscious finally they are no more. The other way of controlling them is to stay and take rest in the gap that arises in-between the two Vṛttis. Patañjali states that though Vṛttis arise in succession one after another, there is a very short Virāma or a gap of time in between any two Vṛttis and through this gap or lacuna can one peep through them and rest in the consciousness itself which is always there. This Virāma-pratyaya or the meditation on the superconscious by peeping through the Vṛtti increases by practice and with increase and intensity of this practice, the Vṛttis slacken and thin down and ultimately merge in the Superconscious

Haribhadra has emphasized on the Vṛtti-saṁkṣaya and thinning down of the Vṛttis alone can lead to the highest stage of Yoga. This is possible in two ways, as seen above : (1) By transformation and purification of the Vṛttis through meditation and Samādhi and (2) by Virāma-pratyaya or the concentration of consciousness on the superconscious peeped through the gap in-between any two Vṛttis. There is a third way also and that is the way of sublimation and manifestation of Vṛttis through social service and through creative work. This last method we shall take up later on for discussion. Suffice it to state here for the common man and even for a Sādhaka this third method of creative social action is an easy and a natural way for the sublimation of his Vṛttis. Thereby he can give vent

to his emotions, channelize them into good and creative action and there by synthesize his thoughts, emotions, attitudes, aptitudes and all his mental powers. This would make his work of Psychosynthesis easier because he has to concentrate on the subjects of his interest. This would solve the problem of control versus suppression and there would be no question of suppression of instincts as they are given vent in social and/or creative works. There is one more advantage in this method as there would not be any need to analyse one's subconscious because this work can be done properly by diverting the Vṛttis in useful works.

Sraddha or Faith and Buddhi (Intellect)

The origin of faith too lies in the mind's basic tendency to be one with something. This is a very primary activity of the mind and the mind reveals this tendency in two ways : (1) comparatively more permanent way 2) Comparatively for the immediate use only. The first is the action of the mind as a whole and the mind cathes on and grasps something as an ideal according to its stage of development. From this is born his faith. His faith changes only when his ideal changes and that is why Gita says that a man becomes what faith he has. To change a man's faith one has to change his ideal. But ideal cannot be changed unless he evolves. His evolution depends on his experiences, his mental growth and his ideal. Such a faith is not blind or cannot be blind if it is vested in Supreme Consciousness. Even if it is blind in the beginning it is going to have light in course of time, because Supreme Consciousness would lead him on the right path. But few are such blessed men who can have direct faith in the Supreme Consciousness. The common man has faith in some deity or a God and he worships him with devotion. As is the faith so is the devotion, and to guide his devotion in the right direction, intellect or buddhi is necessary. Faith gives strength to grasp the ideal but intellect gives guidence in choosing the ideal.

So the functions of Buddhi and Śraddhā are interrelated. Buddhi is the outcome of the basic tendency of the mind 'to see things' but it has not the power to tread the path it sees. It is done by nature. Ordinary faith is blind. So the Śraddhā and Buddhi make a pair of the blind and the lame and they are the two supports of man's mental life. If both of them try to see and seize inner consciousness, man's progress is very speedy because both of them become strong beyond measure. But ordinarily, a man has weak faith, and in the present times faith is considered a weakness; Faith in reality is the source of all strength but it is an irony of fate that man disowns this very fountain of strength ! Even though modern

man pins not on faith, he has some sort of faith, either in science or some belief. It is a basic function of the mind to grasp something permanent and from that arises faith. Intellect is seen in a greater measure at present but it is lame because of the weak faith. Moreover there are potent dangers lying in the exercise of the intellect and they are so many and so powerful that a man without faith or self-confidence is easily led astray by them. It is worthwhile to go into some details and see how these dangers and obstacles work in the life of a common man as well in the life of a Siddha Generally a man's ego is weak and as his faith is weak too, his psyche is like a loose mass of Mental Stuff. It is the basic characteristic of the ego that either it asserts itself or it makes defences, wrong or right. Man's emotions his attachment, his weak faith, his tendencies to sensual pleasures and lack of growth of the conscience naturally make his intellect a slave of his ego and intellect works for him like a lawyer and makes defences of all he does. Freud thesis on sex has some truth and too much of sex too weakens the moral strature of the modern man. Freud may not be fully right on what he posits on psychoanalysis because he is challenged by his own co-workers like Jung and Adler. But as far as his thesis on defense mechanism is concerned, I think, he has made a solid contribution in psychology. His theory of defense mechanism has not received enough attention but it is very useful to a Sādhaka who tries for self-introspection and self-assessment. Defense mechanism is nothing but the tendensies and activities of the mind and especially the intellect to defend one's ego whether he is right or wrong. These tendencies defend wrong operations and actions of man and thus lead him astray. Even the so-called defences are no defences because they create aberrations which are worse than the cure itself. There are thirteen such defences : (1) Suppression (2) Repression (3) Lying (4) Rationalization (5) Malingering (6) Adjustment by Ailment (7) Fixation (8) Regression (9) Identification (10) Projection (11) Displacement (12) Reaction-formation (13) Fantasy

Thus all these defence mechanisms or ego-defences are illusioners of mind and they are very common and subtle too. A sādhaka has to guard against them. I attach more value to these defennces because they are seen to be doing havocs in the private, personal or public life. All the misery in the psychological life of man is due to these false defences and a sādhaka has to get rid of them. The remedy of this is the constant search of truth with heroic sturdiness and a capacity of acceptance of truth in its naked form. Self-acceptance is the first condition for a steady development. A Sādhaka whose very task is to have conscious self-development must never fall prey to any of the false defences enumerated above. Therein lies the safety of his sādhanā. Another key for getting rid of there false defences, besides self-acceptance is the cultivation and use of *intellect in the*

right direction. It is the intellect that creates and applies these false defences, and it is the intellect alone that can get rid of them and nip them in the bud. The intellect must be so purified and so much sharpened by discrimination that sādhaka can distinguish the true from the false, the good from the ugly, the subtle from the gross.

Tapas and Sublimation

Tapas too takes a new form and gets new significance in the light of new researches in physiology and hygine. Man's body does not deserve to be tortured or maimed for the sake of Tapas. It is the Tamasic type of Tapas. Real Tapas should be to enhance the original process of integrative evolution. This purpose should not be forgotten in consideration of all concepts and processes of Yoga because it is the motive power in all sādhanā. Tapas is the law of nature, as we have already seen, it is the transforming principle of energy into higher forms of life. It is by Tapas alone that electricity transforms into light, the egg into a bird, embryo into a child, a child inta a man a man into a sādhaka, and a sādhaka into a siddha. As Karma and Vṛttis are the creative principles, Tapas and sublimation are the transforming principles in life as well as matter. Transformation is the law of life as well as matter and energy. But Tapas and sublimation enhance and give phillip to its speed and boost it up in the right direction. They both invariably go together. History is nothing but the evolution of man's psyche. In the evolution of the psyche alone the present and future generations have interest and in nothing else. Incidents are not so important as the factor which shaped history. In shaping of history too Tapas and sublimation have played a great part. It is the Tapas of innumerable unknown sādhakas and saints that have kept the movement of life-process going on steadily on the moral and the spiritual grounds and they alone have boosted up evolution when and where it was possible, Tapas and sublimation alone can play a great role in shaping the future, history of man and in the present chaotic stage of history, they alone by various methods can save man from the impending doom or future shock. It can give such stablity to man as he can withstanding any future shock or even can be able to avoid it altogether.

Bhāvanā and Rasa

These olden concepts too get modification and addition as new light is shed on the process of sublimation and Tapas. Bhāvanā and Rasa are interrelated. Though Bhāvanā is giv n place in Yoga, Rasa is almost neglected. Rasa is given due place only by Bhāgavata in the description of Krishana's life and Rasa concept came into existence in religious life. It

is generally thought throughout the ages that yoga sādhanā is dry and joyless. But this is not the case. On the contrary the joy in Yoga-Sādhanā is so great and sublime that there cannot be any comparison with it, and worldly joy stands staggered at its sight. Though Yoga and Rasa are concepts which are not breaketed together they are the two true and indivisible concommitants, As Upaniṣads declare bravely that who would breathe if there is no joy in life ? Joy real joy or Rasa is the very soul of life. But this Rasa is not Bhoga-rasa as Hribhadra describes the worldy pleasures. It is the joy of consciousness and its creative action Consciousness is Truth, Knowledge and Ānand. Rasa describes the same Supreme Ānanda in action. Reverting to the process of integrative evolution, we can see that it is the purpose of joy that moves men to action. If this joy is integrative it boosts up evolution. If it is Bhoga-Rasa it is disintegrative, and deserves to be abandoned. This is the test of true Rasa.

Rasa in evolutionary integration takes an upward trend. Rasa flows like water or any other liquid and its general trend is always downward or is at the most horizontal. Bhoga Rasa is of this type. It flows towards base object of joy. But true Rasa or Rasa that helps evolutionary integration is like the Rasa that flows upward. It is a great wonder show being played daily before our very eyes but the pity is that most of us do not see the beauty behind this grand show in nature. Though Rasa flows downward always in material nature, but a small plant or a tree exhibits a magic show as it were and makes the Rasa flow upward in its trunk by no means of mechanical power but merely by its roots ! A small tree or a plant or a blade of grass has kept open the grand show of th transformation and sublimation of Rasa, for all time. It needs no drive-in facility to see this wonder-work of a plant or grass-roots but it only requires an insight into this sublimation of Rasa. The grass can be a Guru to a Sādhaka as Dattātreya made twenty five Gurus in the dog, horse and others. This grand open show depicts that true Rasa flowed upwards. It teaches man that his true Rasa must flow upward and his life bears spiritual fruits only by sublimated Rasa. This makes the place of Rasa inevitable in Sādhanā. Sādhanā can be sustained only by Rasa in consciousness.

Tapas and sublimation can be turned into the process of joy by such spiritual Rasa, Tapas is no more a dry act but an act of joy. Mother takes pain to rear her child and her Tapss is considered unrivalled in all parts of the world, but to her it is no Tapas but an act of creation and a joy. So must be the case with the Sādhaka. The Tapas must be with sublimation and in it must flow Rasa upward so that the process of evolution becomes natural, joyous and evenly speedy.

Bhāvanā is what creates true Rasa. It is the raw material of Rasa. It is Bhāvanā which provides a clear picture of the goal of Rasa and it is by Carvaṇā of different pure Bhāvanās that Rasa is created. It is Bhāvanā that provides the motive power to Rasa and Sublimation. It generates true will-power. The beauty of Bhāvanā is that it performs the primary and very important tasks of providing an image of the ideal as well as the motive-power to translate that image into actual life. Modern Psychology and especially Psychosynthesis emphasises the great role played by the image of the ideal as well as the will power. It asserts that when there is a conflict between the will-power and imagination, imagination wins. But in Bhāvanā these two faculties of man are so well synthesized that there can be no conflict among them but on the contrary they work in the same direction.

Japa and Mind

Bhāvanā is suggestive of repetition of Carvanā and such repetition is of the Bhāvas and Rasa is the outcome. The sādhaka has now to rise higher and concentrate on the meaning of the object of concentration. Such a change in the emphasis leads him to Japa. Japa is the repetition of the name or a Mantra and concentraiton on its meaning. It is in the mind that such a process can go on because it is chiefly the work of the mind. The meaning of meaning is what is important and for that mind has to rise to the level of higher consciousness. Meaning of meaning is nothing but consciousness and the Substance of all meaning too is consciousness. Mind has to rise higher and transcend itself to find the meaning of meaning. Mind has the capacity only to understand meaning of a word or an object. But when it concentrates on the meaning of the meaning it has to rise higher and search for it in the field of higher consciousness. Mind can do so much soaring in higher states of consciousness by the help of Japa alone. Thus Japa and mental effort for finding the meaning of meaning assumes a meaning in the context of our yogic psychosynthesis. It is not an ordinary process of repetition of a mantra but it assumes a new significance in the context of psychosynthesis.

Japa becomes in this context of evolutionary integration an effort of the mind to transcend itself and identify itself with higher consciousness and ultimately with the supreme consciousneness. At first Japa works like an ironing of the mental structure so that all its contents become harmoniously tuned and arranged in a new order and get ready to transform and contact the higher consciousness. It makes the ego ready and elastic enough to have a new polarization with supreme consciousness and supple enough to transform and transcend into the supreme pole. As soon as

Japa performs these primary functions and as it becomes more intense and as concentration on the meaning increases a sort of spiritual electromagnetism begins to work and mind now becomes a sort of electro magnet and is charged with higher consciousness. In this process of charging the mind with higher consciousness all other processes like sublimation, Bhāvanā, Rasa, Faith, Tapas, Śraddhā and Buddhi begin their functions in all intensity and mind begins to rise in the higher stratas of consciousness. Mind experiences an upward thrust from all its contents and concentration on the self begins to be perfect and mind begins to forget its very centre of the ego. In this wise Japa can work wonders with the mind if the mind accepts Japa willingly and feels its need.

Ego and Conscience

As has been seen till now all the functions and especially the mind itself works for intergration of the psyche. Ego is the centre of all such integral processes. It is ego round which all functions of the body and mind are carried on and once the ego is disturbed the whole of the mechanism of the body mind unit become eccentric. But what is this ego ? The great paradox is that man feels that he is his ego at the first instance but does not describe what it is ! He has an illusion that he is his ego but cannot point out where it is and how it is that he feels his ego ! Ramana Maharṣi has construed his method of the search of the soul by the search of the roots of the ego. He describes how a man tries to see ego in his body but he soon finds out that it is not so Then in turn he tries to see whether he is his senses or mind or something else. As man begins his search and quiets his mind and begins to go at the root at the ego-feeling he slowly finds out that there is the consciousness the Cetanā on which the ego rests and plays its part. Ego is the reflection of the Cetanā in the material aspects of his being. As has been mentioned before there should be clearely recognised the distinction between the root-consciousness and the evolving subtle Jīva-sattva. Patañjali distinguishes between the soul the consciousness and the subtle material formulation around it which is called sattva. It is the form of Tanmātras and of of the mental stuff. It is this subtle stuff that evolves around the centre of the soul. The soul and the subtle material stuff which has taken shape in accordance with its integral evolution, are fully identified and this identification between the two gives sise to ego. Patañajali therefore describes Asmitā or ego as the identification of the seer (i. e. soul) with the power of seeing i. e. the sattva. This distinction is worth remembering because it is the crux for breaking the knot. The knot is nothing else but the knot of the self with the not-self. If this is broken or untied man's integration with the Supreme Consciousness becomes very easy.

Consciousness plays an important part in man's life and especially in the life of an aspirant. It is the balancer of many functions of the psyche. It balances extroversion and introversion; it creates balance between different functions, feelings, thought and even virtues, This is so because it is threshold of the superconsciousness. It is the power of conscience that establishes balance between all the pairs of opposites in life. It creates a power of endurance as well as the power of insight by which all pairs of opposites are endured and balanced. It is conscience that leads man to Prajñā and establishes him there. It is conscience that gives insight to man not only in knowing things but in doing things and even creating articles of Art. It is by the guiding power of conscience that man's creativity is directed in the right channels. The creative power of man is not to be choked even in Sādhanā. If it is inhibited the very source of the power that lifts up man in sādhanā is choked. Creativity has to be given full play in life, as well as in sādhanā Sādhanā is nothing but the creation of a new psyche out of the evolving one. The best creation is the creation of a pure and perfect psyche and that car be done only by the right use of one's creativity guided by conscience.

Creativity and Manifestation

We have till now tried to understand the meaning and purpose of all important means of Sādhanā like Japa, Tapa etc. and saw that the best means and even guide is conscience. Conscience does two functions (1) of integration and balancing and (2) helps and guides creative actions of man. Man is a creative animal and the creative faculty and function are parts of his nature. He is an epitome of universal manifestation of supreme consciousnes and as such he contains within him the same potentiality of manifestation though on a very small scale It is not the measure of manifestation that matters but the potency and creative power that matters in his life and evolution. Creativity is an eternal urge and that urge has to be given vent in the right direction. It depends on the potential power that its manifestation can take place. As a man rises in his sādhanā, his potential power of the psyche increases and soon he channelizes them into higher forms of sādhanā But even then his potency for creation is there and he has a natural urge for creation as he marches ahead on his path of sādhanā So the manifestation of such creativity becomes equally useful in his sādhanā as are the means of sādhanā like Japa, Tapas etc. So, the sādhanā assumes two forms (1) inner ascending of the Supreme consciousness by Yogic means and (2) manifestation of the power realized as on the ladder of spiritual ascent and to make the potential powers Kinetic in order to give vent to one's increasing creativity. Reverting to one's original vision, of universal manifestation, it is the

creativity of the Supreme Consciousness that is at work in all this vast play. By losing Himself the Supreme Puruṣa finds Himself in the form of the universe. Creativity is his very nature. Man being a part and portion of this vast play, has to manifest willy-nilly. That is why Gītā and even Haribhadra insist on work and social detached service As long as the sādhaka has not reached the stage of Mukta, he has to work with detachment for the service of the society in all possible ways in accordance with his aptitudes and capacity. The manifestation of his potential power in the term of service is nothing but an outer aspect of his sādhanā. The inner sādhanā can be tested by this outer sādhanā in the form of the manifestation of potential powers Such manifestation too is sādhanā and form a part of his sādhanā. Haribhadra in a style of Gītā's exhortation, insists on social service by knowledge or teaching or writing or any other similar ways The problem now is how to integrate all knowledge and art. Unintegrated art and knowledge have led man to dissipation and misery. He feels the need of synthesis and unification of all knowledge and art. It is by reaching the essence of art and knowledge that the key to their integration can be found out. This essence is nothing but Rasa. It is Rasa that makes possible the creation of a piece of art. It is Rasa again that goads man to knowledge. Rasa and knowledge are indivisible. They always go together. It is Rasa that keeps life worth living. Where there is Cetanā there is Rasa and there is attraction too Generally in Indian literature Rasas are enumerated to be nine or ten. The Rasas depected in literature are the reflections of these Rasas in life itself Rasa comes out of the integration or the resolution of conflict between the pairs of dualities like meeting and separation, happiness and pain, peace and war etc...The ten Rasas are :

(1) Śṛṅgāra	(2) Hāsya	(3) Karuṇa	(4) Vīra
(5) Adbhuta	(6) Bībhatsa	(7) Rudra	(8) Vātsalya
(9) Bhayānaka	(10) Śānta.		

The secret of Rasas lie in their proper arranngement and their place in life. The sense objects are the temptations so Bībhatsa can be utilized to keep away from them. The results of their enjoyment are dire and thinking on them can Bhāyanaka be created. Rudra Rasa can be created to drive away all worldly temptations. But as soon as these basic Rasa take place the mind can think of the enticements. By such an approach he can create Karuṇa in his heart. As soon as his mind becomes so supple by Karuṇa he can change the direction of the mind upward and fix the mind on the Supreme Consciousness and think of its immensities and infinities and thus Adbhuta Rasa can be generated, By such spiritual Adbhuta Rasa and its Carvaṇā he begins to love the highest goal and Spiritual Śṛṅgāra

Rasa is generated. The heroic attempts to concentrate the mind on the Supreme Consciouscess is Vīra Rasa. As soon as such attempts begin to flow evenly, he feels lightness and peace of mind and spirit and that is spiritual Hāsya or Prasannatā. At this, when he looks back on the tempter he feels no disgust for him but Vātsalya for his soul and feels all forms as the manifestation of the one universal consciousness Then he enjoys stability in that Supreme state and that is Śānta Rasa. Thus he experiences the truth of the Upaniṣadic statement that Supreme Consciousness is Rasa itself. Here the integration of all Rasa and knowledge is complete.

Supreme State and its Aspects

When the Sādhaka experiences Śānta Rasa, his consciousness identifies itself with the Supreme Consciousness and he reaches the goal. But only reaching the goal is not sufficient. He should stabilize there. Only by self-stabilization he can go beyond the limitations of ego and stay permanently in the egoless state. There are a few aspects or stages of this highest Supreme Realization. Permanent stabilization of the Self requires a few higher processes and by them alone he can have Jīvanmukti or Mokṣa.

The first and most important process is Svārthasaṁyama and Patañjali describes it as an innermost process by which the Sādhaka interiorizes all mental tendencies and activities of the mind in the Self. By this process he begins to feel that all his desires or Vṛttis can be well satisfied in the Self alone and interiorizing them all in the Self, they converge and meet and integrate in the Self by automatic Sublimation. The purpose of this process is quite clear, It has been already made clear that by Asmitā Self becomes identified with not-self. They are so intermingled that Soul's independent existence is not felt and ego is working on the conscious level. To untie this knot in the nature of course, this process of Svārthasaṁyama is very useful. Soul identifies with the not-self because he feels his desires to be fulfilled in such identification. But the Sādhaka realizes during his Sādhanā that all desires, tendencies and activities of the mind find fulfillment only in the Self and therefore they are all to be diverted to the self. This diversion results in complete sublimation and it is so concentrated that by its steady flow upward, the Self stands realized in its true nature. So Svārthasaṁyama is the first aspect of the highest process for the egoless state.

As soon as this process becomes an even flow, the knot of Asmitā begins to be untied in its true nature. The next aspect of this process is to detach completely from the Sattva i.e. the subtle stuff of the mind and thus the Self should try to stand aloof from the Sattva. This is called Anyatākhyāti by Patañjali. It hastens the former process of Svārthasaṁyama

and detaches the self from the knot of Asmitā. As these two processes are taken up at a time the combined process becomes even stronger and the Self-stabilization is hastened. But it is advisable to start with the first process only because it creates a basis for self knowledge and as Self-Stability increases a detachment with the not-Self results. Unless there is Self-stabilization by Svārthasaṁyama there is a danger of subtle ego taking place of the Self. In that case the usurping subtle ego would play havoc. The real test of this process is that the power of Pratibhā or Prajñā is gained by the Sādhaka As soon as he gains the steady Prajñā he can start with the process of Anyatākhyāti. Thereby the Sādhaka gains Omnipotence, Omniscience and Omnipresence. But even this is not the goal, Unless he stabilizes in this detached state or the transcendental state of the Self, he is liable to fall a victim to temptations. These temptations are very subtle and they come in the form of Siddhis. Psychic powers are a proven fact today and Parapsychology has proved their existence beyond doubt. Telepathy, Clairvoyance and such extra-sensory powers are proved by modern Parapsychological methods. But the Sādhaka has not to fall a victim to them. He must eschew and remain steadfast in the detached and transcendental state of Supra-consciousness. Though Patañjali has forbidden the use of parapsychological powers some saints and mystics have been found to have used them for the benefit of humanity on some occassions and that too only for service motive. In the Sādhanā stage it must be completely eschewed. By such abondonment of the psychic powers and saṁyama on the flow of particles of time, the sādhaka achieves Vivekakhyāti or complete discrimination of the highest sort. By Such discrimination he can know and perceive anything in the universe and would never fall a prey to any temptations. By stabilization of self in such a highest egoless stage, the goal is realized and the sattva becomes as pure as consciousness itself, This is Kaivalya and the Soul stands supreme in his own glory, Haribhadra includes these stages in his concept of Kaivalya.

At this stage comes in the philosophical difference between Sāṁkhya and Vedānta and we have opted for Vedānta doctrine, It lays down that the Sattva or the Citiśakti merges in the supreme consciousness along with the self, Our integral Darśana also supports this view and thereby this last process is called the Prati-Prasava Kaivalya. According to Sāṅkhya the self stands alone in its Supreme glory in this last process, and Sattva merges in Prakṛti, But according to our integral Darśana, Citiśakti along with the self merges in the Supreme Consciousness.

View and Review at a Glance

Thus the whole arena of the Yogic Psychosynthesis is viewed with empathy. Therein are covered as many important topics as are possible and

it has been our effort to present a model for Yogic Psychosynthesis and its processes. *This is a very big subject and it is very difficult to encompass* its very vast canvass into few pages. The culmination of such Psychosynthesis is Mokṣa. Haribhadra has rightly emphasised Mokṣa as the end of all psychosynthesis. It is a long process starting from right conduct and culminating in Mokṣa. It would be very useful if such an elaborate process of psychosynthesis can be presented in a nutshell with its applicability in daily life, nay in the very life process every moment. If such process can be attained it can be called Sahaja-Samādhi and in modern terms it can be described as Sahaja or natural Psychosynthesis. In the elaborate process we have seen that all stages from involved sub-conscious to Superconscious are described and Japa, Tapas Rasa and similar manifold processes are viewed and reviewed along with many other relevant factors of psychosynthesis. Sahaja sādhanā is the epitome of such elaborate yoga-processes. It was practised daily every moment by Sant Kabir and he in an ecstacy sings loudly what he experiences as Sahaja-Samādhi. Its two principles are (1) Anāyāsāyāsa or relaxed attention or awareness and (2) synthesis of the immanent and transcendental consciousness. Round these two principles are interwoven all the functions of the body and mind. Ramakrishna Paramahansa describes such Sahaja Samādhi thus : *With eyes turned inwards the mind* enjoys contact with the infinity or the Supreme Consciousness inside and with eyes open mind can see Him manifested in the universe. Thus by such Sahaja Samādhi psychosynthesis can be practised every moment in the midst of work and the world and thereby the transcendental and the immanent can as well be integrated. Such psychosynthesis can be possible every moment and can well be tested on experiential research. The great American psychologist Murphy's statment in connection with the integrative work of nerves and organs and psyche support our description above; "Intuitive responses apparantly involve a complete fusion of the functioning of the cerebro-spinal axis, sense organs and the muscles that show man's relation to the world and of his visceral and his mind-brain structure that give him his feeling about the world."[11] This statement of Murphy can well be supported by experiential data in ordianry life too. In all experience the root of all experience and its effect can be traced to cerebro-spinal axis and fianlly at the top of the brain, which is the seat of Superconsciousness.

Such an inner experience is well supported by a great Indian physicist Professor Jnanananda when he states : "Thus it can be seen that our individual will and actions as well as the actions on the cosmic scale are all the outcome of the cosmic-will. Super-Intelligence, the Beness of the universal Consciousness that is Divine."[12] Referring to our polarity concept it can be described as the focussing of the two poles of the Seeker and the Sought, in the Supreme Consciousness and the process of becoming or

manifestation is Rta and Mukta life is now a Co-centric circle of the Supreme. "Such a state can never be attainable by physical methods however profound they may be."[13] It is by Yoga or psychosynthesis alone that such supreme state can be attained because it is the psyche alone that can reach such a state. There lies the importance of yogic psychsynthesis. It is a matter of great satisfaction that the West has begun to turn the greatest of all sciences and even the greatest of Art, in recent times. Roberto Assagioli M. D. of Italy has started the movement in Rome in 1926 and has established the Psychosynthesis Research Foundation at New York and is the Chairman of this Institution. The movemet has gained momentum in recent times. As Prof. B. L. Atreya states there is much common between our Yoga and Psychosynthesis : "A close study of psychosynthesis and Vedānta and Yoga will reveal that they have much in common and are likely to benefit from each other."[14]

Dr. Assagioli has published a book named "Psychosynthesis" and is perhaps the first book on the subject.[15] It is a matter of great satisfaction that present-day psychosynthesis accepts the existence of Consciousness and basis its concepts on it. It emphasises sublimation, concentration and synthesis of the psyche. It emphasises imagination more because imagination is more powerful than even the will. In a way this is right though it can be said that will and imagination are very much interlinked Yoga can learn something from modern Psychosynthesis in the field of its application to social and therapeutic questions. Psychosynthesis can look upto Yoga for its subtle psychic methods. Psychosynthesis can make fast progress if it bases itself on some existential and experiential pragmatic Philosopoy of Yoga. Yoga could achieve and bring forth a Supreme Science of psychosynthesis because it is based on a sound and a pragmatic philosophy. Man shall never be able to get rid of Philosophy because it is the Science of Sciences and Art of Arts. Yoga is the synthesis of a pragmatic philosophy, a science of psychosynthesis and an art of life. Haribhadra's synthesis of yoga stands as a model even today and treading his footsteps, an humble model of psychosynthesis has been presented here.

Haribhadra's synthesis of Yoga has rendered a unique service to the Yoga. The Gaṅgā of Yogic knowledge came down from heaven and the Ganga fell on the head of Śaṅkara the Mahāyogī and from there she came down to the planes. The ancient Riśis brought her down to earth and the plains but she was lost in the jungles in manifold streams. Yoga Gaṅgā too was almost lost in the jungles of sects, secterianism and narrow scholasticism. It was Haribhadra who brought forth all the streams of Yoga-Gaṅgā together and made them to flow, in one stream of synthesis

and coordinated with Patañajali's Yoga system. Yoga itself is a grand synthesis but by synthesis of all yogas, Haribhadra achieved the synthesis of synthesis.

Yoga is an ever-growing and developing subject and it alone can solve the most complex problems of the present-day world. Synthesis and unification of knowledge into an integrated form is the dire need of the times. These needs can be fully provided only by Yoga and psychosythesis. Their application must start from individaual to the society and from society to the individual. This is the greatest task in the present-day world. Though the process of Yoga is elaborate, it is the shortest cut to the Supreme. Once it is understood rightly it can be the very life breath of man's daily life. It can be practised every moment. Śaṅkarācārya has described this process in only a few words like this :

Satsaṅgatve Niḥsaṅgatvam,
Niḥsaṅgatve Nirmohatvam,
Nirmohatve Niścalitatvam,
Niścliatatve Jīvanmuktiḥ.

The meaning is clear. By establishing constant contact with Supreme Consciousness-Truth, complete detachment with the world can be achieved. By such detachment infatuation in every form can be got rid of. By such ridding of infatuation, complete stability in the Supreme Consciousness can be had and such stability leads to Mokṣa in this very life. Śaṅkarācārya has given the substance of all knowledge and all yoga in only a few words. It depicts in a nutshell the philosophy, Science and the teachniques of all Yoga. It is the epitome of Yoga, the synthesis of all synthesis. It is beyond all Isms and all technicalities. It presents the process for the attainment of the highest state of Mokṣa. Similar is a verse of Yogī Haribhadra which presents the same in a few words :

अध्यात्मं भावना ध्यानं समता वृत्तिसंक्षयः ।
मोक्षेण योजनाद् योगः एषः श्रेष्ठो यथोत्तरम् ॥

(Yogabindu, 31)

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